



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



这是一本图书的数字版本，该书在图书馆书架上保存了数代，如今，Google 小心翼翼地将其扫描下来，作为使全球图书均可在线查找的项目的一部分。

该书历史已相当长，版权已过期，从而可以进入公共领域。公共领域图书指已不再涉及版权问题或法定版权期限已过期的图书。是否为公共领域图书视所在国家/地区不同而不同。公共领域图书是通向过去的大门，代表了通常难以发现的历史、文化和知识财富。

原书中的标记、符号及其他旁注同样会出现在该文件中，以提醒您该书从出版商到图书馆并最终到达您手中所经历的漫长“旅途”。

使用指南

能够与图书馆合作将公共领域材料数字化，并将其提供给广大读者，Google 深感荣幸。公共领域图书属于大众，我们只是做了一些管理工作。但是，这一工程耗资巨大，因此，为了持续提供这一资源，我们采取了一些行动（包括对自动查询进行技术限制）防止商业团体的滥用行为。

我们还要求您：

- 将文件用于非商业用途

我们开发了 Google 图书搜索，供个人使用，同时，我们要求您将这些文件用于个人的非商业用途。

- 避免使用自动查询

请不要向 Google 的系统发送任何类型的自动查询。如果您在行计算机翻译、光学字符识别或其他领域的研究，而访问大量文本内容对于您的研究很有帮助，请与我们联系。我们鼓励您将公共领域材料用于这些目的，并且还可能会提供帮助。

- 保留制作者标记

在各个文件中均可见到的 Google “水印”具有重要作用，可告知用户有关该项目的情况并帮助他们通过 Google 图书搜索找到更多材料。请勿删除。

- 遵守法律

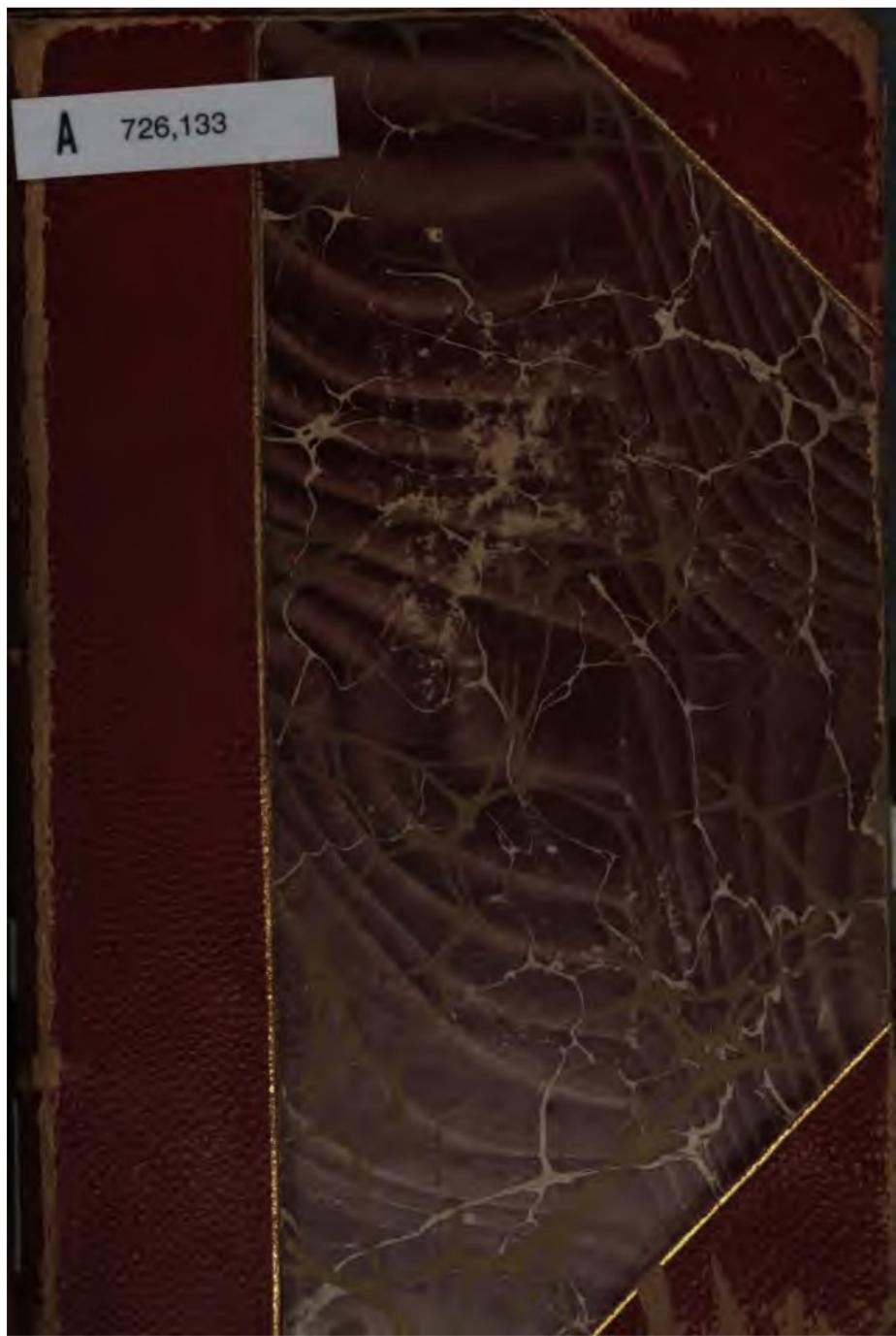
请记住，无论您使用哪些材料，都有责任确保自己的行为合法。不要仅仅因为我们确信某图书对于美国用户为公共领域图书，而认为该书对于其他国家/地区的用户也是公共领域图书。图书是否在版权期限内视国家/地区的不同而不同，我们无法提供相关指导，告知您特定图书的特定用途是否合法。请不要认为图书出现在 Google 图书搜索中即意味着可在全球任何地方以任何方式使用该图书。版权侵权责任可能会相当严重。

关于 Google 图书搜索

Google 的使命是整合全球范围的信息，使人人皆可访问并从中受益。Google 图书搜索帮助读者找到世界各地的图书，同时帮助作者和出版商吸引新的读者。您可以通过 <http://books.google.com/> 在网上搜索该书全文。

A

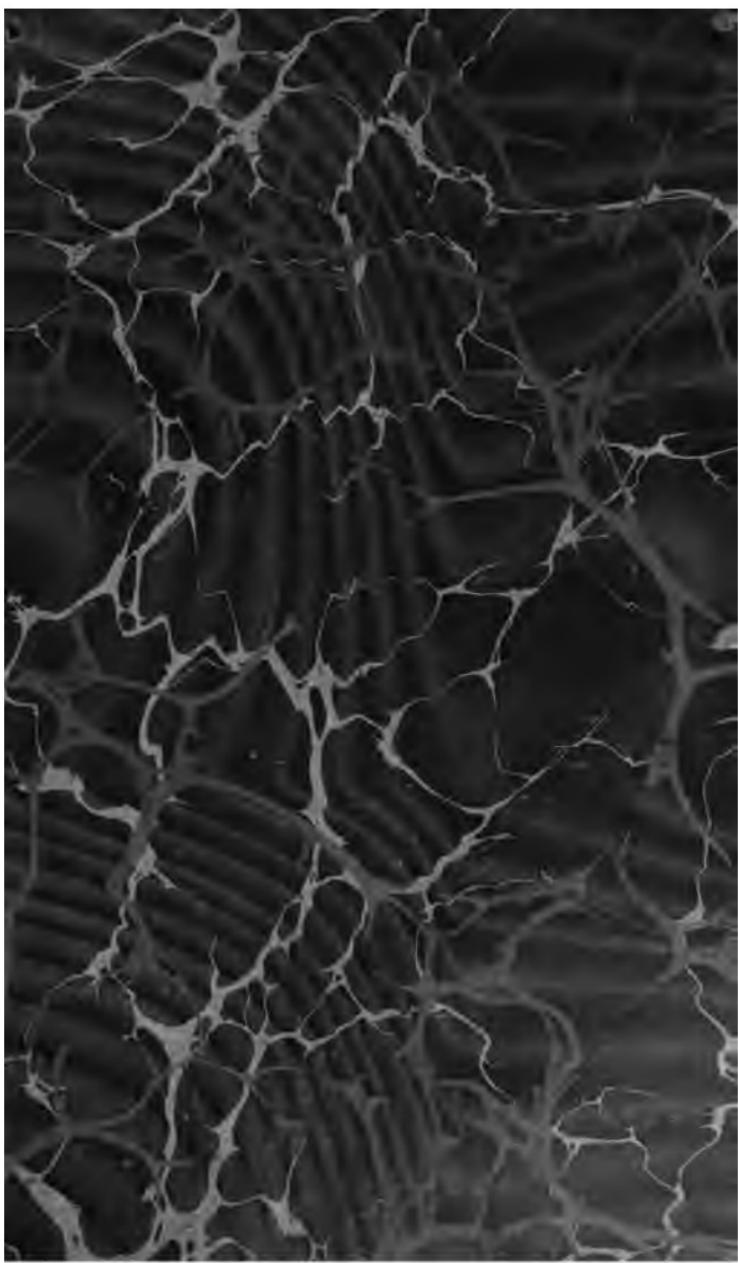
726,133

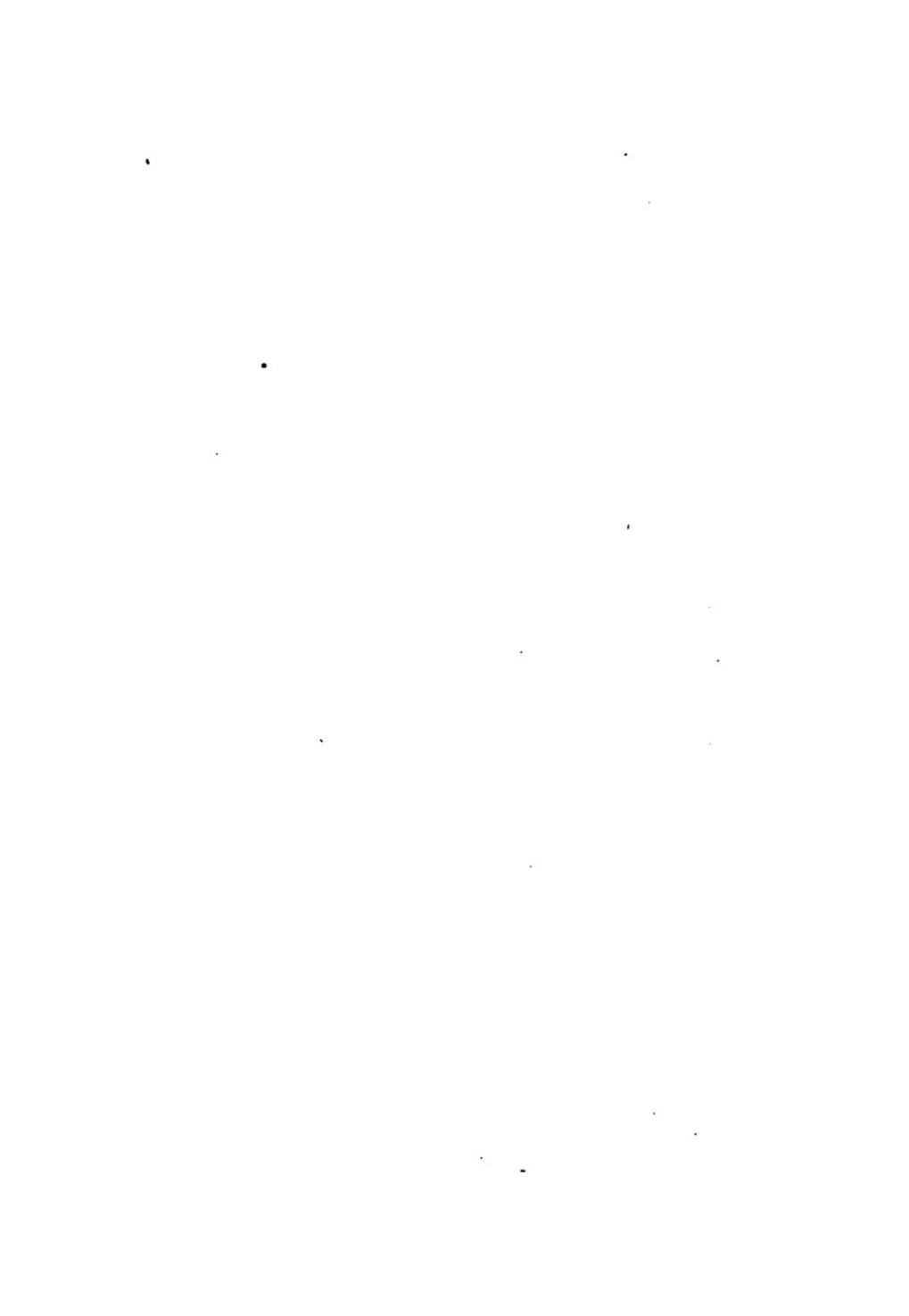


LIBRARY OF THE
UNIVERSITY OF MICHIGAN



SUNSHINE
CIRCA 1850





THE
FRENCH
A N A S

IN THREE VOLUMES.

VOL. III.



Perron.

LONDON:

Printed for RICHARD PHILLIPS, Bridge Street, Blackfriars.

By Clutter & Munday Oxford.

1805.

2011

CHEVRÆANA.

321642

VOL. III.

B



S K E T C H
OF THE
LIFE AND WRITINGS
OF
CHEVREAU.

URBAN CHEVREAU was born at Loudun, a town of Poitou in France, upon the 12th of May, in the year 1613. At an early period he gave indications of his propensity to the study of polite literature. In his more mature age, he shewed an activity of spirit, and a correctness of judgment, which qualified him for business; and he was a man of a most happy address and insinuating manners. These

recommendations introduced him to the court of Sweden; and Christina made Chevreau her secretary. The King of Denmark became desirous of employing the talents, and profiting by the counsels, of this experienced statesman. Lewis XIV. appointed him afterwards to be tutor to the Duke of Maine. In the midst of engagements so honourable to himself, and so useful to others, old age and its incapacities induced Chevreau to retire from public business. He had secured to himself a delightful retreat at Loudun, his native place, where he had built an elegant house, at which he passed the last twenty years of his life in study and tranquil amusements. He died upon the 15th of February, 1701, having almost completed the period of 88 years. He left behind him a very large and valuable library, and he was himself an author. His first work was entitled *Les Tableaux de la Fortune*, in which he relates all the considerable revolutions that have happened in the world. It was published in 1651, in 8vo. and afterwards reprinted, with alterations,

under the title of *Effets de la Fortune*, a romance, in 8vo. 1656; which was well received at that time. 2. *L'Histoire du Monde*, in 1686; the best edition of which (for it was frequently reprinted) is that of Paris in 1717, in 8 vols. 12mo. with considerable additions by Bourgeois de Chastenet. The reader will perceive, in the perusal of this work, that the author has had recourse to original information, but that his quotations are not always to be trusted. The Grecian, Roman, Turkish, and Chinese History, is not sufficiently correct. 3. His *Miscellanies*, in two parts, 12mo. printed at the Hague in 1697. This collection consists of letters besprinkled with Latin and French verses, some ingenious and others languid; explanations of ancient Greek and Roman authors, and literary anecdotes, complete the work. 4. *Chevraeanæ*, in 2 vols. Paris, 1697, 1700: in which are contained various observations omitted in his former publications. As a writer, Chevreau has great merit. He joined to a knowledge of ancient writers an intimacy with those of modern date;

and formed his taste upon the models to be found in each. As a man, he demands still greater praise. Though living much in high life, he preserved the purity of his morals, and a fixed attachment to his religious principles. Chevreau was not less eminent for the depth of his erudition, than for the warmth and the sincerity of his devotion.

CHEVRÆANA.

MEMORY

IS an inestimable gift. No one (says Plato) without this faculty can attain any eminence in philosophy. I know some persons who boast of having a bad memory, and hope to establish a character of superior judgment on this defect. Others complain of possessing too tenacious a memory, because it retains the recollection of past misfortunes. Some authors relate, that Selim, the son of Bajazet the Second, and father of Soliman, took into his mouth every day a grain that grows in Turkey, and has the quality of expurging the memory from all disagreeable reflections. If the tale be true, Turkey possesses one of

the greatest rarities and treasures in the world.

A SPARTAN BON MOT.

There are many persons of weak intellects who place great value on very frivolous accomplishments, and become very vain of possessing them. A stranger came to Lacedæmon to see the city, who had acquired the habit of standing a long time on one leg. Exhibiting this trick to a Spartan, he told him vauntingly, " You could not preserve that posture so long." I know that, replied the Lacedæmonian, but a goose can.

AN HEBREW SAYING.

To preserve a regular connection with our friends, it is prudent to renew our visits at distant intervals. Continual rain, says the Jewish axiom illustrating this position, is unpleasant; and most welcome when wished for and expected. Familiarity, the bane of friendship, is strongly and wisely condemned in the following lines at the

end of an epigram, in the xiith book of
Martial—

Si vitare velis acerba quædam
Et tristes animi cavere morsus :
Nulli te facias nimis Sodalem ;
Gaudebis minus et minus dolebis.

EPIG. 34.

Friendship's fair commerce to enjoy,
And keep the bright ore from alloy,
E'en with your warmest friend preserve
A cautious and discreet reserve.
Each fond encroaching thought restrain,
Your pleasure less, and less your pain.

QUEEN ELIZABETH OF ENGLAND.

Various have been the accounts of the moral and religious character of this Princess. Whether she sacrificed her religion to her politics; whether she was guilty of ingratitude to her friends; whether her private conduct was modest or intriguing; may still be doubtful questions. Yet such was the high opinion the nation entertained of Elizabeth, that in the succeeding reign, the appellations of King

Elizabeth and Queen James were familiar in the mouths of many Englishmen.

HYPERBOLE.

Aristotle describes this figure of speech as peculiar to persons under the influence of anger, or young people, who relate every thing with exaggeration. An acquaintance of mine, feeling indignation at the boasts of wealth uttered by a man whose poverty he well knew, exclaimed in anger, “ Here this man says he has a large house, encircled with an extensive wood, when I am certain that a tortoise would walk over his house in ten minutes, and that he has not wood enough to make a toothpick.”

CICERO'S EXILE*.

The following circumstance shews with how great respect and veneration this great Roman Orator was held by his fellow-citizens. When Cicero was banished from his country by the intrigues of Clodius, twenty thousand persons of the first rank,

* See Plutarch's Life of Cicero.

and almost all the knights, put on mourning on that occasion.

BON MOT OF THE EMPEROR MAXIMILIAN.

An impudent beggar, on the authority of the words in the twelfth chapter of Malachi, “Have we not all one God, our common father?” asked alms from Maximilian, addressing him by the title of Brother. Not satisfied with the sum given him by the Emperor, he further importuned him. “Retire,” replied Maximilian in a gentle manner, “for if all your brothers gave you as much as I have now, you would soon be richer than I am.”

FORTUNE.

Epictetus compared Fortune to a woman who granted favours to the meanest of her servants. The following madrigal pursues this idea:

Dans l'amour comme dans le jeu,
Rien n'est certain, rien n'est solide :
Et le mérite sert bien peu
Où sans ordre, et sans choix la Fortune
préside.

Du plus adroit et du plus généreux,
 Du plus aimable et du plus amoureux,
 Souvent le malheur est extrême :
 Et souvent, sans y penser même,
 Le plus sot est le plus heureux !

IMITATED.

The gamester and the gallant find
 Fortune and Love are of one mind ;
 Both are by mere caprice directed.
 In vain the gen'rous lover sighs ;
 In vain his art the gamester plies ;
 Virtue and skill are both neglected.

Fortune and Cupid, all agree,
 Are so stark blind they cannot see
 The worth of any kind of merit.
 Blockheads grow rich ere well aware ;
 To women fools and fops are dear,
 Dearer than men of wit and spirit !

VIRTUE.

There is an ancient saying, but nevertheless a faulty one, “ Virtue is to be sought for itself only, and that it is its own reward.” This axiom, attributed to Zeno

the Grecian sage, is extravagant in its sentiment, and little conformable to human nature and experience. Solon, the wisest of all human legislators, has pronounced on this subject a more judicious sentence : “ The good actions of men are produced by the fear of punishment and the hope of reward.” There is a fine passage in Lactantius on this topic : “ Non est, ut aiunt, propter seipsam expetenda virtus sed propter vitam beatam quæ virtutem necessario sequitur.”—Virtue is not (as some assert) desirable on its own account; but for the sake of that happiness in life, which necessarily follows a virtuous conduct.

HISTORY.

There are few persons so little curious as not to delight in history. There are still fewer who study it properly, inasmuch as a knowledge of geography is too often neglected; though in an extensive view of the subject, this may appear comparatively a trifling defect. Before reading an history, in order to form a correct judgment concerning it, I wish to be acquainted with

the writer's rank in life, country, and disposition. I likewise make diligent enquiry into the following circumstances: under what prince's reign he lived, and at what time; if he was a freeman or a pensioner, or one of the prince's domestics; if he was poor or rich, and how he became either the one or the other; and the reasons which induced him to assume the character of an author. This investigation may be carried on and completed with moderate abilities and slender erudition. When an author selects important subjects, and records them in a style worthy of the greatness of the events, I exclaim with a Roman author, " Beatos puto quibus Deorum munere datum est aut facere scribenda aut scribere legenda: beatissimos quibus utrumque :" I look on those characters with high respect, on whom Heaven has bestowed talents to perform actions worthy of being recorded, or written events deserving the perusal of all: I contemplate with veneration those men who have rendered themselves famous both by their actions and their writings.

BEAUTY DESCRIBED.

Aristotle being asked whence the admiration of beauty arose, observed, in answer, that such a question could only be proposed by a blind man. The various opinions maintained concerning what are the constituent parts of beauty, declare, that the impression is produced by a something very difficult to be defined.

Qui ne manque point de surprendre,
 Un air qui d'abord scait charmer;
 Qui peut tous les cœurs enflammer
 Quoiqu'ils fassent pour se défendre :
 Un air qu'on ne peut faire entendre ;
 Qu'on n'a pû jusqu'ici nommer ;
 Qui seul pourroit se faire aimer :
 Qu'on voit bien : que l'on peut comprendre,
 Et qu'on ne peut bien exprimer.

IMITATED.

A mien that strikes the lover's eyes,
 E'en at first glance, with fond surprise.
 A fire that can like lightning dart
 Its flames, and melt the coldest heart.

A mien, whose image to reflect
In vain presumptuous words affect.
What though the bright ideas spread
Their rays on ev'ry heart and head,
Bewilder'd lovers yet confess
They feel—ah! what they can't express.

PHYSICIANS.

Huarte*, who wrote a treatise in the Spanish language, called An Enquiry into the Varieties of Minds, reports that Ægypt is full of physicians, and that a law prevails there, forbidding any one to practise more than one branch of medicine. This wise law seems to arise from the observation, that when the mind is employed exclusively on one subject, it obtains a more accurate knowledge of it than when it is distracted by a variety of pursuits. Medicine, as a science, requires great talents and labour; as the theory is the work of the imagination: but most of the practice must depend on the understanding. Cures

* He was a native of Navarre, and wrote in the sixteenth century.

are not performed by aphorisms, and experience must supersede rules.

BON MOT OF WILLIAM THE CONQUEROR.

Raillery is a figure of speech which ill becomes the dignity of princes. Philip the First of France (when William had stayed so long at Rouen as to create a jealousy in the mind of the French King) sent a message to William, enquiring when he expected to be brought to bed. The terms of this message alluded to the very corpulent state under which William at that time laboured. "When my time comes," retorted the Conqueror, "I shall be delivered, like Semele, in thunder!" Had not William's death prevented the execution of the menace, France would have rued severely the unmanly taunt of Philip.

ENVY.

This passion is termed in Latin *livor*, or paleness; and philosophy bears testimony to the justness of the word. This odious sensation is known to produce a livid and pale complexion in the person infected with

it. Though the yellow and black bile may arise in the veins from other causes, yet, when this detested passion is of sufficient force and duration to affect the current of the blood, the envious man's complexion will assume a livid tint.

VIRTU AND VIRTUOSI.

It is singular that the modern Italians apply these words (derived from *virtus* of the Romans), to the arts of music, painting, engraving, &c. and call fiddlers, engravers, and ballad-makers, *virtuosi*.

PLEASURE.

To estimate truly the power of agreeable sensations, it is necessary we should possess a state of mind capable of relishing them. A fine concert can give no delight to those who labour under a real distress, nor a rich banquet afford pleasure to a sick man. Melody could tend little to alleviate the bodily pains endured by the slaves among the ancient Etrurians; who every year, as Aristotle relates, were beaten with rods to the sound of flutes.

CONTENT.

Julius Ausonius the physician, and father to Ausonius the poet of Bourdeaux, used to say, that the man who obtained every thing he wished for, was not happy; but he who does not wish for that which he has not.

INJURIES.

To a man of an exalted mind, the forgiveness of injuries is productive of more pleasure and satisfaction than vengeance obtained. Lewis the Twelfth of France, in answer to those who advised him to revenge himself on those who had been his enemies before his accession to the throne, replied nobly, "The King of France does not remember the injuries of the Duke of Orleans." A sentence of equal magnanimity is recorded to have been uttered by the Emperor Adrian, on seeing a person who had injured him in his former station: "You are safe; I am Emperor."

VERSES ON A HANDSOME GIPSY AND
FORTUNE-TELLER.

When Leance, the Gipsy from Chartres,
came to Paris for the first time, she caused
much enquiry concerning her, and much
admiration of her person and qualifications.
She was only sixteen years old, her features
very regular, her eyes brilliant, her teeth
beautiful, her figure tall, and her skill in
dancing admirable. People of the first
fashion, men and women, paid her a visit,
and enquired of her their future destinies.
Painters were eager to draw her portrait,
and to sell copies of it: and all our poets,
without exception, made elegies, epigrams,
&c. upon this fair prophetess. I composed
four epigrams on that subject. The fol-
lowing was my last one:

Beau chef-d'œuvre de la nature,
Qui voulez dans ma main voir ma bonne
avanture,
Vous l'y cherchez bien vainement;
Elle est dans votre cœur écrite seulement:

Et pourvu qu'à mes vœux il ne soit point
contraire,
Vous pouvez la dire aisément;
Il vous est aisé de la faire.

IMITATED.

Loveliest of Nature's works, ah ! why,
Thus vainly in my hands you try
 My fortune to discover?
My fate is written in your heart,
And 'tis your will, and not your art,
 Can kill or save your lover.

AURELIUS PROBUS.

This Emperor used to divide all the spoils taken in war among his soldiers, reserving the arms to himself. In one battle a horse was taken, of whom it was reported that he could go a journey of an hundred miles five days successively. The Emperor refused to have it, observing, such a horse was a prize more estimable in the eyes of a deserter, than of a man who always was resolved to remain at his post. This anecdote brings to my mind the reply of a Spartan soldier who was lame; and

being jokingly asked how he would act if the army was routed, "I came here," replied the soldier, "to stand my ground, and not to fly."

AN ILLITERATE CARDINAL.

Cardinal Maldachini, a nephew of Pope Innocent the Tenth, was equally remarkable for the inelegance of his form and the poverty of his intellects. In his journey from Rome to Loretto, he met with a large party of Spanish, Italian, and German students, who ran after his carriage, crying out "Eminentissime Cardinalis, fac nobis caritatem :" Most illustrious Cardinal, bestow your charity on us. While they continued running, and were almost out of breath, the Cardinal was busy in searching his pockets; but finding no money there suitable to his purpose, and desirous of shewing them that he understood Latin, he looked at them very graciously, and said, "Non habeo caritatem :" I have no charity.

EXTRACT FROM A SERMON.

As there are characters of pretended

valour, so are there wits of false splendour and little judgment. When I was young, I remember attending a sermon preached by a prelate, who was celebrated at Court from the greatness of his talent. It was on the feast of Mary Magdalen. The Bishop having enlarged much on the repentance of Mary, observed that her tears had opened to her the way to heaven; and that she had travelled by water to a place, where few other persons have gone by land. It is left to the reader to determine, whether the expression of M. Colion Bishop of Nismes is conformable to the just rules of criticism; or whether the expression is forced and distorted, and equally void of elegance and judgment.

BON MOT OF DEMOSTHENES THE ORATOR.

When the Athenian ambassadors returned from Macedonia, they expatiated much on the beauty of Alexander's person, and his power of drinking a large quantity of wine at one time. The Grecian Orator heard these reports with indignation; observing, that the first topic of praise be-

came a woman, and that the second contained the quality of a sponge.

BON MOT OF THE EMPEROR TIBERIUS.

Seneca, in his 122d letter, on Idleness and Luxury, relates a reproof of Tiberius to a spendthrift, that contains great severity and terseness of expression. Attilius Buta had consumed a large patrimony in all kinds of debauchery and dissoluteness. His indulgence in sleep was uncommon and notorious. In his reduced state of extreme want, he applied to the Emperor for relief, at the same time confessing the particulars of his former conduct. Tiberius coolly observed, “Buta, sero experrectus es:” Buta, you have awaked too late.

SAYINGS OF THALES, THE GRECIAN SAGE.

This great philosopher used to repeat the following observations frequently. “God is the oldest of all things, because he has no beginning. The world is the most beautiful, and the work of his hands. Necessity is the strongest thing, as all things else must submit to its laws. Time

is the wisest thing, as it discovers all things. Thought is the swiftest thing, as it pervades all places. Hope the most common thing, as it is the possession of those who have nothing besides."

VERSES ON A LOOKING-GLASS.

The following verses were much approved in the times in which they first appeared, and are perhaps little known now, and scarce:

Miroir, peintre, et portrait, qui donnes, qui
reçois;
Qui portes en tous lieux avec toi mon image:
Qui sçais tout exprimer, excepté le langage,
Et pour être animé, n'as besoin que de voix.
Tu me fais toujours voir, lors qu'en toi je
me vois,
Toutes mes passions peintes sur mon visage:
Tu suis d'un pas égal mon humeur, et mon
âge,
Et dans leur changement, jamais ne te dégois.
Les mains des artizans, au travail obstinées,
Avec beaucoup d'effort, font en plusieurs
années,

Un travail qui ne peut ressembler qu'un instant.
 Mais toi, peintre brillant, d'un art inimitable,
 Tu fais, sans nul effort, un ouvrage inconstant,
 Qui ressemble toujours, et n'est jamais semblable.

IMITATED.

Strange mystery, to my astonish'd view
 Thou seem'st a painter and a picture too !
 Reflecting the same image you receive,
 Unable or to err or to deceive.
 In thee each varying feature's change is shewn,
 Content's calm dimple, and vexation's frown.
 Save voice and language, imitative elf,
 Thou art a faithful copy of myself.
 Laborious artists boast the transient pow'r
 To catch my semblance in one short-liv'd hour;
 But thine, most brilliant painter, is the skill,
 Howe'er I change, to keep my likeness still.

THE POWER OF BEAUTY.

Olympias suspected that her husband Philip of Macedon withdrew his attachment to her in favour of a Thessalian lady. In conformity to the general opinion concerning the people of Thessaly, the Queen suspected that her rival had used magic arts to seduce the affections of Philip. Stimulated by the desire of revenge, and abhorrence of the frail Thessalian's frauds, she rushed into her presence. On the first sight of the beauty of complexion, and symmetry of features and limbs of her rival, the Queen exclaimed, "I see, lady, and forgive your sorcery; it consists in your charms alone. To look upon you is the same thing as to love you." The Queen, proud and vindictive as she was, could not accuse the lady of any crime; and exhibited in herself a rare instance of beauty disarming jealousy.

THE FATE OF PHIDIAS, THE GRECIAN STATUARY.

It is in general true, that lovers of virtue are themselves beloved, and that men of

merit gain esteem by their excellence. The following story is a melancholy exception to this remark. Phidias, who made the famous statue of Jupiter, which was consecrated in the temple of Olympia, experienced the most unfortunate consequences of superior talents. The people of Elis, for whom Phidias had executed this admirable statue, became jealous of his future exertions; and when the Athenians demanded his return, the Eleans suffered not the artist to go back, till they had most barbarously deprived him of both his hands.

THE ORIGIN OF THE CUSTOM AMONG THE
INDIAN WIDOWS, OF BURNING THEM-
SELVES ON THE SAME PILE WITH
THEIR DECEASED HUSBANDS.

This custom, which prevails in Indostan, on the coast of Coromandel, and among the Caribs, is indeed repugnant to every sensation of humanity. It arose from the uncontrollable profligacy and debauchery of the women of those countries; whose violent passions and ungovernable propen-

sities induced them frequently to poison their husbands, if they preferred any other men, and to keep in secret some baneful preparation for this purpose. The custom of widows attending the funeral pile of their husbands was deemed an expedient to check the profligacy of the women; and was so far encouraged by the manners of the nation, that those women who did not submit to this ordination were abandoned by their friends and relations, and suffered every mark of contempt and indignation that could render their lives burthensome and insupportable.

ORIGIN OF A CHINESE CUSTOM.

Among those who are fond of reading history, and the various customs that prevail in different countries, few undergo the labour of tracing their origin. I have remarked in the chronological table of the Chinese Kiugs, annexed to my History of the World, on the authority of Father Martini, that Nature had omitted nothing to complete the beauty of Takia, the wife of the Emperor Cheu, but in the dispro-

portionate smallness of her feet. At that period the Chinese women were notorious for the indecencies of their lives, and the habits of daily frequenting all places of public resort, to the total neglect of their family duties and concerns. The men became jealous, and cautious of connecting themselves in marriage with women of such levity of manners; and selected those alone whose feet resembled the Queen's in their diminutive size. This taste became law; and the next generation of females, by the care of their mothers, had their feet swathed and contracted from their infancy: insomuch that they were incapable of walking, or standing upright, without the assistance of some domestic. It is worthy of remark, that this political custom should still subsist among the Chinese at this day; as it originated with the inhabitants of China more than a thousand years antecedent to the Christian era.

VERSES FROM AN ANCIENT BALLET.

I recollect an old ballet, where Ceres

and Bacchus are introduced as characters
in the play : Ceres is speaker.

Lorsque Bacchus nous comble de ses biens,
De tous soucis une âme se délivre,
Et sans jouir de ses dons, ou des miens,
Il est impossible de vivre.

L'Amour même, ce dieu par-tout si triomphant,
Mange et boit comme un autre enfant,
Et n'a peur que de la famine :
Aussi n'est-il jamais plus galant ni plus beau,
Que quand au feu de la cuisine
Il peut allumer son flambeau.

IMITATED.

When Bacchus to mortals is kind,
Adieu to each sorrow and care;
And were I less a friend to mankind,
Poor rogues ! they must starve upon air.

E'en Cupid, so saucy and bold,
Eats and drinks like a mere common boy :
Should we our assistance withhold,
Hunger soon would the urchin destroy.

The chit never darts from his eyes
 So vivid a flash of desire,
 As when to the kitchen he hies,
 And lights up his torch at the fire.

THE RABBINS.

The writings of the Jewish Doctors are not totally filled with extravagancies. There are some luminous passages to be found in them. The following character, which I have selected from them, and translated conformably to our manners, will confirm this observation.

LE SAGE DU MONDE.

Le sage écoute tout; s'explique en peu de mots:
 Il interroge, et répond à propos:
 Plait toujours, sans penser à plaire:
 Dans ses moindres discours marque son jugement;
 Et scâit au juste le moment,
 Qu'il doit ou parler, ou se taire.
 Devant un plus sage que lui
 Rarement il ouvre la bouche.

Il n'est point curieux des affaires d'autrui;
Et ce qui le regarde est tout ce qui le touche.
Jamais à s'affliger il n'est ingénieux.
Il s'accommode aux temps, aux personnes,
aux lieux;
Ne s'allarme jamais d'une chose incertaine.
Il va par sa prudence au-devant du danger;
Et souffre sans chagrin, sans murmure, et
sans peine,
Ce qu'il ne peut ni rompre ni changer.
Le repos de l'esprit est tout ce qu'il souhaite:
Et s'il n'a pas beaucoup de bien,
Du peu qu'il a son âme est satisfaite:
Et tout ce qu'il n'a pas, il le compte pour
rien.

THE PRACTICAL PHILOSOPHER.

To all the wise man gives his ear,
His answers short, precise, and clear;
His questions fit so well the case,
They rise with unaffected grace:
So prudent is his whole discourse,
And so replete with native force.
Prais'd for his silence, and his speech,
He marks the nicest bounds of each:

Silent, whene'er a greater sage
Attempts the audience to engage.
Industrious in his own affairs,
To others leaves their proper cares.
With too much wit to rack his brains
With voluntary griefs and pains,
He with dexterity embraces
Each change of persons, times, and places.
Steady he meets th' approaching foe,
Yet heedless of uncertain woe:
The ills from which he cannot fly
He bears without one dastard sigh:
His greatest happiness repose,
Which from a tranquil bosom flows.
Should fortune frown, she can't prevent
The humble blessings of content:
To what he has his view's confin'd;
All else to him is chaff and wind.

The Rabbins, in a manner peculiar to themselves, and in this instance with great humour, have comprehended in the following short sentence all that the Greek and Latin orators and poets have said on the subject of riches, and their influence

in procuring friends and followers: "At the door of a tavern, or a ball-room, we meet many brothers and friends; at the door of a prison, we meet neither the one nor the other." To obviate the objection that might be made to the negligent or immoral conduct of some of their Synagogue Doctors, the Rabbins offer the following candid advice to their auditors:

Souvenez-vous qu'ils vous instruisent,
Et que leurs conseils vous suffisent.
Sans voir de trop près ce qu'ils sont,
Profitez de ce qu'ils vous disent,
Et ne faites pas ce qu'ils font.

IMITATED.

Mark the instructions of your teachers,
And trust to them, as able preachers.
But, should their lives incur your blame,
Their counsel still remains the same.
Observe, while thus you pick your way,
Not what they *do*, but what they *say*.

ANCIENT MODES OF SALUTATION.

I observe, that a custom prevails among the inhabitants of our provinces, of kissing

the hand, and inclining the head and body, by way of salutation to friends, or of reverence to superiors. Few are aware, perhaps, that among the Hebrews, this mode of salutation was religious. St. Jerome remarks justly, in his first book against Ruffinus, “*Qui adorant, solent deosculari manum, et capita submittere:*” i. e. It is an act of adoration to kiss the hand, and to bow down the head. “*Hebræi,*” adds the author, “*juxta suæ linguæ proprietatem, deosculationem pro veneratione ponunt:*” i. e. According to the idiom of the Hebrew language, the term embrace signifies adoration. This custom is mentioned in the second book of Pliny: “*In adorando dexteram ad osculum referimus:*” i. e. In the act of worshipping, we kiss our hands. In the first book of the History of Tacitus, Otho’s method of flattering and paying court to the people is thus described: “*Nec deerat Otho manum pretendens adorare vulgus, jacere oscula, et omnia serviliter pro dominatione:*” i. e. Nor did Otho refrain from worshipping the people, by the act of kissing his hand to them very

frequently, and using every method of servile adulation for the sake of his ambitious views.

FRIENDSHIP.

The following sentiments of Cicero on friendship are at once striking and elegant: “Amicitiam, si ad fructum nostrum referremus, non ad illius commoda quem diligimus, non erit ista amicitia, sed mercatura quædam utilitatum suarum. Prata et arva, et pecudum greges diliguntur isto modo, quod fructus ex iis capiantur.” De Nat. Deor. lib. i. cap. 44: i. e. If, in forming our friendships, we have an eye only to our own advantage, and not that of the person to whom we profess an attachment, we disgrace the name and office of friendship, and degrade it to a mere usurious contract. Our lands, our sheep and cattle, by the same mode of reasoning, might be called our friends, because we reap an advantage from our possessing and using them.—Very many persons are so selfish, that they expect their friends to comply with every request which they may

make to them, whether they are reasonable and just or not. Publius Rutilius having refused a favour to a friend, was asked by him of what use his friendship could be, if he denied him any request? "What benefit can yours be," replied Publius, "if you can ask me to do what my honour forbids me to think of?"

BON MOT OF LOUIS IX.

When this Prince heard that Nicolas Raulin, chancellor of the province of Burgundy, who was a most notorious extortioner and usurer, had in his latter days founded an hospital for indigent persons; Louis observed, that it was but barely an act of justice, in a man who had reduced so many to poverty, at least to provide them with lodgings.

BON MOT OF ARISTIPPUS.

When Plato chid the philosopher Aristippus for his luxury, in purchasing some fish, Aristippus asked Plato if he knew the price of them. Plato answered in the negative. Being informed, Plato confessed

that he should have purchased them at that price. "Then, Plato," replied Aristippus, "you see that I am not so fond of fish as you are of money."

ANECDOCE OF POMPEY THE GREAT.

When this great general was at the point of death, his physicians prescribed to him the eating of a thrush. It was suggested, that the season for catching those birds was past; and that there was no chance of obtaining one but from the menagerie of Lucullus, a man notorious for his gluttony. Pompey objected to any application being made to him on this occasion; and exclaimed with indignation, "Shall the life of Pompey be indebted to the epicurism of Lucullus?"

PLAGIARISM.

M. l'Abbé Regnier, of the French Academy, informed me that the following celebrated song of Voiture was an imitation of one by a Spanish writer, Christoval Castillejo :

CHANSON DE VOITURE.

Mes yeux, quel crime ai-je commis,
 Qui vous rende mes ennemis,
 Et qui vous oblige à me nuire ?
 Pourquoi cherchez-vous en tous lieux,
 Vous par qui je me dois conduire,
 L'objet seul qui me peut séduire ?
 Quel mal vous ai-je fait, mes yeux ?

Vous sçavez bien que vos plaisirs
 M'ont coûté cent mille désirs,
 Et qu'ils sont auteurs de ma peine :
 Et contre moi séditieux,
 Charmés de l'éclat qui vous mene,
 Vous ne voulez voir que Clémene :
 Quel mal vous ai-je fait, mes yeux ?

Loin d'elle, vous mourez d'ennui :
 Et moi je ne meurs aujourd'hui
 Qu'à cause que vous l'avez vue :
 Les fers vous semblent glorieux,
 Sous qui mon âme est abattue ;
 Vous aimez celle qui me tue :
 Quel mal vous ai-je fait, mes yeux ?

Vous m'apprenez que ses beautés
 Passent les célestes clartés,

Que des nuits la blanche courriere
 Luit d'un éclat moins radieux,
 Et qu'au milieu de sa carriere,
 Le soleil a moins de sa lumiere :
 Quel mal vous ai-je fait, mes yeux ?

C'est vous qui donnez le poison,
 Qui chasse ma foible raison,
 Qu'en vain maintenant je réclame ;
 Et vous, qui trop audacieux,
 Jetez le désordre en mon âme,
 La perdez, la mettez en flâme :
 Quel mal vous ai-je fait, mes yeux ?

IMITATED.

What is my fault, say, rebel eyes,
 That thus against my peace you rise ?
 Intended as my guides, you stray,
 And my bewilder'd steps betray :
 The object that enchant's your view,
 You know my aching heart must rue.
 Pointing where lovely Chloe lies,
 Why thus torment me, wicked eyes ?
 Robb'd of her sight, you flow with tears,
 That sight which still augments my cares !

And, whilst you glory in your chains,
 My bosom feels a thousand pains:
 And you, rebellious eyes, enjoy
 Those charms which my poor heart destroy.
 Whilst you her praises oft recite,
 And swear the sun is not so bright;
 To all the stars her charms compare,
 Nor think the pale moon half so fair;
 A deadly poison you impart,
 And cramp the veins of my sad heart;
 And through my whole exhausted frame
 Kindle a fatal scorching flame.
 What fault of mine, say, rebel eyes,
 Could cause my heart such miseries?

SPANISH VERSES OF CHRISTOVAL DE CAS-
 TILLEJO *.

Mis ojos que os mereci?
 Que buscays ambos a dos,
 Alegría para vos
 Y congoxa para mi.

* Christoval de Castillejo, a Spanish poet and a monk, died about the year 1596. His works were printed at Antwerp, in 12mo. in 1598. His talent for poetry was excellent; but he totally confined his metre to verses of five or six syllables, resting the accent on the last syllable. So great

Vos otros bivis mirando,
Yo muero porque mirays,
Quanto vos otros gozays,
Yo lo pago desseando.

Claro me parece aqui
Que tiene ordenado Dios,
Que no podays bivir vos,
Sin que me mateys a mi.

JUSTICE.

Justice is a virtue which maintains a pre-eminence before all others. According to the opinion of Aristotle, all other virtues are comprehended under this one. Philosophers have defined justice to be that habit of the mind, which induces men at all times to render every person his due. On the principle thus defined, a King of Sparta founded his answer to those who boasted of the justice observed in the distribution of the prizes at the Olympian games, which were celebrated every five years at Elis.

was his partiality for this metre, that he used to exhort his contemporaries to retain it, as the style peculiarly adapted to the Spanish language. See Baillet, *Jugemens des Savans*, vol. v. p. 15.

“ Is there any thing wonderful or uncommonly meritorious,” said this Spartan hero, “ that a nation should perform one act of justice in five years?”

PHILIP III. OF SPAIN.

When this Prince, through inveterate habits of indolence and neglect, had long committed the administration of government solely to the care of his prime minister, his supineness was roused, and his fears excited, by finding one day on his table a letter, with the following inscription : “ To Philip the Third, now in the service of the Duke of Lerma.”

GARRULITY.

Men of great loquacity and moderate intellects are sarcastically represented by an Arabian proverb as mills, whose clatter only we hear, without ever carrying away any flour.

MATRIMONY.

Some men, says Erasmus, consult their fingers on the subject of marriage, and thus

calculate with nicety the portion which they may probably obtain with their wives. Some consult only their ears, and take a wife on hearsay. Olympias, the mother of Alexander, said of a young man in the court of Macedon, who had married a beautiful woman, but of doubtful character, that he had indeed consulted his eyes, but not his ears. The ancient Germans preserved their fidelity to their wives very religiously, and condemned adulteresses to be drowned. The men of that country used to grant a portion to the women whom they received in marriage. Instead of trinkets, or any other finery, they presented them with a shield, a horse, and a sword. The women were taught by these presents that it was their duty to participate with their husbands in the fatigues and dangers of war. Hence arose a custom, which still prevails in the German armies, of carrying many women in their camps.

OCULAR SUPERIOR TO AURICULAR EVIDENCE.

When Thales the philosopher of Miletus

was asked how great the distance was between truth and falsehood, he replied, "The same which subsists between the eye and the ear."

Non laudandus est cui plus credit qui audit,
quam qui videt.

Non placet, cum illi plus laudant qui
audiunt, quam qui vident.

Pluris est oculatus testis unus quam auriti
decem :

Qui audiunt, audita dicunt; qui vident,
planè sciunt.

Plauti Trueulentus, Act ii. Sc. 6.

I don't commend the man, who rather trusts
His ears than eyes. It discomposes me
When those are louder in their commendations

Who've only heard reports, than those who
saw

The deeds perform'd. And one eye-witness
weighs

More than ten hear-says. Seeing is believing
All the world over.

Warner's Plautus.—The Churl.

SIR THOMAS MORE.

Lord Bacon, in his Essays Moral and Civil, gives the following anecdote of More, whilst he was Lord Chancellor. A person, who had a suit in chancery, sent him two silver flaggons, not doubting of the agreeableness of the present. On receiving them, More called one of his servants, and told him to fill those two vessels with the best wine in his cellar; and turning round to the servant who had presented them, "Tell your master," replied the inflexible magistrate, "that, if he approves my wine, I beg he would not spare it."

SCEPTICISM. ITS ABSURDITIES.

Sceptical philosophers, who profess to doubt of every thing, and whom Tertullian calls Professors of Ignorance, lay down nevertheless an affirmative position, when they say that they cannot affirm any thing; and their assertion, that no one can obtain true knowledge, is positive and without reserve.

Denique nil sciri si quis putat, id quoque
nescit,
An sciri poterit quo se nil scire fatetur.

The sage who, full of doubts, maintain'd
No kind of truth could be obtain'd,
In argument can find no clue
To prove his own position true.

COURTIERS.

Celio Calcagnini* of Ferrara, a man of considerable erudition, has shewn himself not less conversant with the world by the title he has fixed to his essay on the life of courtiers, "A Treatise on Patience."

SINGULAR ANECDOTE OF A SPANIARD.

A Spanish gentleman, who had but one eye, used frequently to attend a tennis-court, whenever any match of skill was played there. One day, the ball was so violently struck against the other eye, as in a moment to deprive him of the use of it. He bowed to the company; and, with-

* See his Works, fol. printed at Bâle in 1544. They are chiefly written in Latin.

out apparent emotion, left the court, saying, “Buenas noches!” Good night, gentlemen.

JOSEPH SCALIGER.

The superiority of this scholar's talents and erudition seems generally acknowledged by his contemporaries. By some his supremacy in letters was celebrated by high titles. He was called the Apollo, the Æsculapius of the Muses; the honour and prodigy of his age; the grand master and dictator of the republic of literature; the divine, the incomparable, &c. But Scaliger's disposition bore no similitude to the powers of his genius. He spares no writer, ancient or modern, in his fits of pride, vanity, and chagrin. He calls Origen a dreamer; St. Justin a simpleton; St. Chrysostom a proud rascal; St. Epiphanius a blockhead, an ignorant fellow, and a wretch; St. Thomas a pedant, &c.

LOVE.

The following very singular and excellent description of this passion is taken from a comedy of Plautus:

Jactor, crucior, agitor, stimulor, versor in
amoris rota miser.
 Exanimor, feror, differor, distrahor, diri-
pior: ita nubilam mentem
 Animi habeo: ubi sum, ibi non sum; ubi
non sum, ibi est animus.
 Ita mihi omnia ingenia sunt: quod lubet,
non lubet jam id continuo.
 Ita me amor lassum animi ludificat, fugat,
agit, appetit;
 Raptat, retinet, lactat, largitur; quod dat,
non dat: deludit:
 Modo quod suasit, dissuadet; quod dis-
suasit, id ostentat.
 Maritimis moribus mecum experitur: ita
meum frangit amentem
 Animum; neque, nisi quia miser non eo
pessum, mihi nulla abest
 Perdito pernicies.

Plauti Cistellaria, Act ii. Sc. 1.

TRANSLATION.

I'm toss'd, tormented, agitated,
 Prick'd, rack'd upon the wheel of love;
 distracted,
 Torn, fainting am I hurried round; and thus

My inmost mind is in a cloud; that where
I am, I am not, where I am not, there
My mind is. Such are all my faculties:
I like and like not, as the moment passes.
Fatigu'd in mind, thus Love does draw me
on,

Pursues, drives, drags me, seizes, and retains,
Drains me to nothing, and then gives me all:
All that he gives retracts, and so deludes me.
From what he once persuaded, now dis-
suades;

What he dissuaded, holds out to my choice.
He treats me like the raging sea, and wrecks
My mind to madness. Nor is there an evil
I do not feel, but that I cannot down,
And sink outright.

Warner's Plautus.—The Casket.

**ANECDOCE OF PROFESSOR BOXHORNE'S*
ATTACHMENT TO SMOKING.**

A gentleman told me, who had studied
under Boxhorne at Leyden, that this learn-

* He succeeded Heinsius as professor of politics and history at Leyden in 1653. His works are learned and numerous.

ed professor was equally indefatigable in reading and smoking. To render these two favourite amusements compatible with each other, he pierced a hole through the broad brim of his hat, through which his pipe was conveyed, when he had lighted it. In this manner he read and smoked at the same time. When the bowl of the pipe was empty, he filled it, and repassed it through the same hole; and so kept both his hands at leisure for other employments. At other times he was never without a pipe in his mouth.

A DEMOCRACY.

Anacharsis, a Scythian philosopher, having attended an assembly of the people, observed, that wise men proposed questions, and fools decided upon them. For a Tartar, this remark contains great sagacity.

FEMALE GAMESTERS.

I never could account for the violent love of gaming so conspicuous in many women, who make it their sole occupation by day

and by night. I cannot guess for what purpose they thus employ themselves on so singular a diversion. Apposite to this subject a passage in Tacitus recurs to my memory, speaking of gaming among the ancient inhabitants of Germany : “ Aleam (quod mirere) sobrii inter seria exercent, tanta lucrandi perdendive temeritate, ut cum omnia defecerunt, extremo ac novissimo jactu de libertate et de corpore contendant.” Tacit. de Morib. Germanor. cap. xxiv.—In their sober hours (which is very extraordinary) they practise gaming as a serious employment; and such is their ardour and rashness in risking all their possessions on the cast of the dice, that when they have lost every thing else, they will stake on the last throw their freedom, and even their bodies.

MEDICINE.

Asclepiades, who overturned the ancient theories of physic, used to assert, that these four following rules were able of themselves to prevent all diseases: To attend to diet; to exercise; to rubbing the

body with a clean napkin; and riding or walking. In China the physicians (to whom we are indebted for the discovery of the circulation of the blood) merely by feeling the pulse in three places, to discover its slowness, its quickness, or increase, judge of the cause, nature, danger, and duration of the malady. Without any communication from the patient, they pronounce what part is affected; whether the head, heart, stomach, bones, lungs, &c. As they join the business of an apothecary to that of a physician, they never receive any payment, unless the sick man receives advantage or cure by their remedies and attendance. If this custom of keeping back the fee prevailed in our country, how many physicians would there be in our hospitals!

A BON MOT.

Though I object to stories that bear any marks of a loose meaning, yet I cannot suppress the following facetious one, as it shews that men of the greatest gravity can unbend with their wives in private. Mons. A***, professor and principal in the

academy of Saumur, used to spend five hours of the morning regularly in his study, and was very punctual at the hour of dinner. One day, on his not appearing precisely at the dinner-hour, his wife entered his study, and found him still reading. "I wish, my love," said the lady, "that I was a book."—"Why so?" replied the professor. "Because you would then be constant to me."—"I should have no objection," rejoined the professor, "provided you were an almanack?"—"Why an almanack, my dear?"—"Because I should then have a new one every year."

CURES FOR A FEVER.

I saw a very singular circumstance in Sweden. The country people, when they are attacked by a fever, boil some beer, in which they put a certain quantity of cloves, ginger, cinnamon, and mace, and drink the mess as warm as their mouths and stomachs will permit; and the prescription seldom fails of success. Persons in a middle rank of life in Sweden make use of this drink very commonly, and are very fond of it.

They practise another method of cure, which in our climate would appear very unpleasant. They have certain dry baths, which they call Bastou. There they sit, till a violent perspiration takes place all over their bodies (for the baths are heated by fires on the outside); and then they immediately roll themselves in the snow; or, if they can swim, throw themselves into a river that is not quite frozen. I leave it to physicians to determine, how far their aphorisms accord with the practice of the Swedish peasants. I have read an account that Raphael and Titian painted a portrait of a person under an attack of the fever; and that the symptoms attending that illness were so accurately depicted, that a medical man, who saw the portraits, declared, that the original must have been at that instant in a quartan ague.

ON DEATH.

The following sayings of the Spartan philosopher Chilon are animated by a true sense of rational courage. “ We should despise death, but neglect nothing which

may contribute to our health or safety. To expose ourselves to all kinds of dangers is insanity, and not courage; which quality of the mind consists in despising death when it is inevitable, and braving it when just occasion calls. In sickness, we should not invite it; but try every means to escape its approach. In battle, we should be prepared and resolute; and yet ready to adopt every method of skill, to obtain a victory over the foe."

The following Epigram, written by the celebrated Theodore Beza, is not without considerable merit:

Tollendæ cupidus Spurinna prolis,
Altæ dum superat jugum Pyrenes :
Divo porrigat ut preces Jacobo ;
Inde Alpes quoque præterit nivosas,
Petri ut limina visat atque Pauli :
Et mox Hadriacum in sinum reflexus
Divæ offert sua vota Lauretanæ :
Inde per medii maris pericla
Sacram perveniens ad usque Idumen
Sacratum Domini petit sepulchrum.

Nec contentus adhuc, latrocinantum
 Arenas Arabum siticulosas
 Gibbo permeat insidens camelī,
 Sublimem properans ad usque Sinam
 Et Divæ juga sacra Catharinæ.
 Quid profecerit hoc labore, quæris?
 Tres natos reperit domum reversus.

IMITATED.

Spurinna, wishing for an heir,
 To ev'ry saint put up a pray'r;
 And, leaving his fair wife at home,
 Resolv'd a pilgrim far to roam.
 Now, zealously, St. James* to please,
 He pass'd the distant Pyrenees.
 Now climb'd the Alps, immers'd in snow,
 Before St. Peter's shrine to bow.
 Passing the Adriatic sea,
 Before Our Lady† bent his knee.
 Now traversing the vasty brine,
 Visits the holy Palestine.
 Now, on a camel's back stuck fast,
 Arabia's scorching sands he pass'd;

* St. James of Compostella in Gallicia.

† Our Lady of Lorretto.

To Sinai's Mount his course he bends,
And good St. Cath'rine's* fane ascends.
How did the gracious saints repay
This long and pious voyage? say.
Spirinna found, and great his joy,
His wife safe suckling her third boy!

ANECDOTE OF BAJAZET AND TAMERLANE.

When Bajazet, after his defeat, was carried into the presence of Timur Lench, that is, Timur the Lame, vulgarly, Tamerlane —on perceiving that Bajazet had but one eye, Timur burst into a laugh. The Turk, who could ill brook any incivility, said fiercely, “ You may deride my misfortunes, Timur; but remember that they might have happened to you. The disposal of kingdoms is in the hands of God; and their states depend on his will.” Timur replied, with equal haughtiness, “ I agree with your observation; and I did not laugh at your misfortune, but at a reflection that just occurred to my mind; how little value thrones and sceptres possess in the judg-

* St. Catherine's chapel on Mount Sinai.

ment of God; who has taken a kingdom from a man with one eye, to give it to another with one leg."

PESTS OF SOCIETY.

There is not a more intolerable nuisance in the world, than an inquisitive intermeddling false friend. Nothing more formidable than an opulent scoundrel, and an avaricious judge. Nothing more disgusting than an half-learned dogmatical scholar. Nothing more common than a knavish gamester. Nothing more despicable than a prince who is guilty of a lie. Nothing more ridiculous than an amorous old man or woman; a poor person who is proud; or a bully without spirit.

LEPROSY.

Gerard Boate*, the physician, relates, at the end of his Natural History of Ireland,

* Gerard Boate was physician to the state of Ireland, and an eminent botanist. His Natural History of Ireland was printed in London, 1654. He translated it into the French language, and published it in 1656. See ch. xxiv. of his History for the above cited passage.

that the leprosy was very common in that kingdom, particularly in the county of Munster, in which there is scarcely a small stream or river that does not contain salmons, of which the inhabitants are extremely fond. On eating them at the latter end of the year, when the salmons are just delivered of their spawn, and are soft, languid, and unwholesome, and when ulcers and other eruptions cover the whole mass of the fish, the inhabitants of Munster were seized with the same malady, and very few escaped the leprous infection. When the English made themselves masters of Ireland, they restrained by law the eating of salmons during the sickly period; and this restraint prevented the disease appearing in futute.

ON A WANT OF CANDOUR.

Persons who can discover and make remarks on the faults of others, and yet conceal and suppress the good qualities which they perceive, put me in mind of an ancient painter, who seemed to entertain a great prejudice against the peacock, and used to draw the legs of that bird, and

place them in a line with those of Juno,
leaving his beautiful plumage unnoticed.

ON CONFERRING BENEFITS.

Qui veut faire le bien, doit le faire en secret,
Sans intérêt, sans faste, sans regret,
Sans le faire valoir, et sans en rien prétendre.

Celui qui le fait promptement,
Sans le faire long-temps attendre
Oblige toujours doublement.
L'espoir qu'on fait languir s'inquiète, se lasse,
Se rebute facilement.
Et la grâce, en un mot, ne passe point pour
grâce,
Quand elle vient trop lentement.

IMITATED.

Kind smiles in secret to dispense,
Is thy fond wish, Munificence!
Stranger to interest and pride,
Alone to selfish minds allied.
No cold nor lingering delay
Shall e'er thy ready favours stay;
But thy prompt hand shall soon impart
The warm intentions of thine heart.

Unknown to thee the sick'ning mien,
That marks of dying hope the scene;
When the pale wretch, with languid sigh,
With feeble hand, and thankless eye,
The long protracted gift surveys,
The fav'rite wish of earlier days.

AN EXTRAORDINARY BEGGAR.

I heard a singular story of a man who lived in an adjoining province, who had disposed of all his property in such a manner, as to reserve a comfortable provision for himself during life; and, by sinking the principal, for a given time to receive a certain sum yearly. According to his calculation, the term of his life was to extend to eighty years. His computation was erroneous: he lived to eighty-six, and was reduced to beggary. The words of his petition, when he went from door to door, was, "Pray remember a poor man, who has lived longer than he expected."

A NOBLE REPLY OF THESCA.

When Polixenes, her husband, suspicious
of the intentions of the tyrant against his

life, had embarked privately and left Syracuse, Dionysius accused his sister Thesca of being privy to the flight of her husband. "What," replied the heroine, "do you think my bosom inhabited by so base a spirit, that, had I known of his departure, I should not have attended him? or that fortune can throw Polixenes into any situation, in which I should not be happy to share with him its sorrows or its joys?"

ANGER.

Talking on this subject with an able physician, a great adherent to the philosophy of Descartes, I asked him his opinion of the advice which Athenagoras gave to Augustus, "Repeat the letters of the alphabet one after another, when you find your choler about to rise." My friend replied, that it was morally impossible for the wisest man, under the influence of any passion; to prevent the traces, which an object impresses on the brain, from putting the spirits in motion, and operating on the intestines: or that these traces should not redouble their force on the same spirits re-

turning. I therefore consider the rules laid down by Athenagoras as ridiculous as the following ludicrous direction : “ Whilst you repeat tol-de-rol, you cannot die.” I was not satisfied with the answer of the physician ; as experience informs us, that the will is capable in many cases of restraining the motions of anger.

MOUNT ATHOS.

Historians record that Xerxes cut a way through Mount Athos, and divided it from the Terra Firma, so that his navy passed through it. M. Ricault, in his Present State of the Greek Church, informs us, that the mountain of the isthmus, which is contiguous to Macedonia, is fifty-three or fifty-four leagues high; and that the peninsula is about half a league broad, and a league in length; and that the ground, which lies low, rises a little towards the foot of the mountain. M. Ricault treats the account of this enterprise as fabulous; but allows that Xerxes might have opened the canal which joins the two seas, and

which is navigable by a galley, if pains be taken to keep the passage clear.

A PARALLEL STORY TO THAT OF THE
CONTINENCE OF SCIPIO.

The following story will prove that the Romans have not engrossed all the virtues. The Marquis of Brezé, Admiral of France, son of the General and Duke of the same name, was waited upon by a lady of a neighbouring province, attended by her daughter, attired in all the charms that youth and eminent beauty could bestow. The Marquis was about twenty-three years of age. The mother laid her case before him, which was, that a long law-suit had exhausted her property, and the resources which her friends had supplied her with; that she was a woman of good family, and nearly reduced to beggary. The Marquis assisted her with his purse, and ordered his carriage to carry her every day to the court. The law-suit succeeded to her wishes. On waiting on the Marquis to thank him, she declared herself incapable

of returning so much kindness; and said, that she expected that her daughter, who was present, could alone make the proper acknowledgment to his Lordship. The Marquis took the young lady aside, observing, that it was unsafe for her any longer to trust to her mother's protection, and recommended to her to seek an asylum in a neighbouring convent. On the entrance of this young person into the convent, the Marquis, in her name, placed a large sum of money with the Prioress, from which an annual income was to arise for the support of the young lady; strictly ordering that his name should not be mentioned in the transaction.

INGRATITUDE.

Of all vices ingratitude, generally speaking, confers most disgrace on the culprit. Seneca places this vice immediately after theft, manslaughter, sacrilege, and treachery*. There are four descriptions of ungrateful persons. The first denies that he

* See Book I. on Benefits, chap. 10.

has received a favour. The second suppresses and conceals the benefit. The third retains no remembrance of the kindness. The fourth, who is the worst of all, conceives a hatred for his benefactor, because he is conscious that he is under an obligation to him*.

BON MOTS OF CHRISTINA, QUEEN OF SWEDEN.

Christina, at Inspruch, abjured publicly the Lutheran persuasion. After dinner, on that day, a Comedy was acted for the entertainment of the Queen. "Gentlemen," says the Queen (to those who attended her *conversion*, and who were persons of rank, and commissioned to divert her Highness), "it is very fair in you to amuse me this afternoon with a Comedy, as I diverted you with a Farce in the morning."

* In Boswell's Life of Dr. Johnson the sage is represented to have commenced his acquaintance with Sir Joshua Reynolds on the approbation of a sentiment uttered by the latter, viz. "that a friend of his who had lost his patron, had the comfort to feel that the burden of the obligation was thereby taken away :" Surely the author of the Rambler must in this instance have lost his "Moral Sense."

ANOTHER.

Christina being at Rome, the Pope appointed some Cardinals to attend the Queen to see the statues and pictures, &c. The Queen was very much and very justly delighted with a fine marble statue of Truth, executed by Bernini. A facetious Cardinal observing her admiration of the statue, exclaimed, "I thank God that your Highness, so unlike most crowned heads, is so fond of truth."—"You'll recollect, my Lord Cardinal," rejoined the Queen, "that all truths are not made of marble*."

ANAGRAM.

The best of his species of wit was shewn me by Madam, the Duchess de la Tre-

* Christina, Queen of Sweden, was daughter of Gustavus Adolphus, whom she succeeded in the government of the kingdom in 1626, and resigned it to her cousin Charles Gustavus, in 1654. Her reign was marked by great prudence and justice. After her resignation she adopted the profession of the church of Rome, and died there, aged 54. Her learning and talents were considerable; and if we may believe the histories of her life, her gallantry was at least as notorious as her love of letters.

moille, on herself. She was sister to the Duke de Bouillon and the Marshal Turenne. Her name was Marie de la Tour, and in Spanish Maria de la Torre. From this latter language the Anagram was thus made “Amor de la Tierra*;” a title which well accorded with the amiable qualities of the Duchess de la Tremoille.

REPARTEE.

A physician at Padua, well known for his avarice and sarcastic humour, seeing a philosopher meanly dressed in the street, exclaimed in the words of Petrarch, as he passed the poor man,

“Povera e nuda vai filosofia.”†

The philosopher instantly replied in the verse of Petrarch immediately following,

“Dice la turba al vil guadagno intesa.”‡

SENECA.

It is not by the writings of the philosopher, but by the actions of the man that

* “Delight of the world.”

† Unhoused, unfed philosophy is vain.

‡ Thus thinks the mob intent on sordid gain.

his real character is to be ascertained. The avarice and profligacy of Seneca are well known, as also his ambition. His cruelty to his wife cannot be sufficiently execrated. When Nero ordered him to be put to death, Paulina, alarmed at this sudden news, offered to share death with her husband. Seneca instead of dissuading her from her purpose, incited her to it. Nero heard of Paulina's resolution to die, and sent a surgeon to bind up her veins which she had opened: so that a savage tyrant shewed more tenderness in this instance, than the husband and philosopher.*

PICTURE OF TITIAN CENSURED.

I have seen a picture of this celebrated

* Seneca (Lucius Annæus) a stoic philosopher, was born at Corduba in Spain, about the beginning of the Christian era, and of an equestrian family. He was bred to the bar, and was ambitious of civic honours, which he obtained by becoming quæstor, prætor, and as Lipsius, his editor, relates, consul. In the reign of Claudius he was banished for a suspicion of committing adultery with Julia, the daughter of Germanicus. At the marriage of Claudius with Agrippina, he was recalled from exile, and made tutor, &c. to Nero, under whom he amassed immense wealth, according to the historian Dio Cassius.

artist rendered absurd, by a total dereliction of all propriety in the dresses of the persons represented. Jesus is introduced sitting with two of his disciples at table in the house of Emmaus. One of the disciples wears a very broad brimmed hat, hanging down his back, with a large string of beads round his waist: the other wears a scarf, or kind of belt over his garment. They are waited upon by a man who wears a kind of kerchief, which half covers his head; his hand naked to the elbows, like a baker; and he is attended by a lad with a little hat on his head, adorned with a feather, and the rest of his dress is Venetian.

ANECDOCE OF M. DE LA MOTHE LE VAYER.

Every person who was acquainted with M. de la Mothe le Vayer, or with his writings, must have discovered his extraordinary love of the relations of voyagers, and of every information from foreign countries. This propensity he retained to the last moments of his life; and the last words which he uttered to a friend who

attended him on his death-bed were,
“ Have you heard, my dear Sir, any news
from the Great Mogul ?” *

A ROYAL MAXIM.

Among the political precepts which Charles the Vth. of Spain transmitted to his son Philip the IIId. the following is not the least worthy of royal remembrance : “ Never give yourself any trouble to promote the interest of any but of those who you know have promoted yours.”

ANECDOTE OF JOHN III. KING OF PORTUGAL.

A woman rushed into the presence of the

* Francis de la Mothe le Vayer, a Parisian Counsellor of State, and Preceptor to the Duke of Anjou, only brother to Lewis XIV. He was admitted into the French Academy in 1639. He was a man of extensive reading, and published miscellaneous treatises under fictitious names. His pedantry appears predominant over his taste, as his treatises are said to be very learned and very dull; ill arranged, and not unfrequently obscene; though Bayle endeavours to gloss over this part of his character. Vayer’s marriage with a young woman, when he was 75 years of age, is a fact that illustrates the prurient turn of his mind, beyond the power of Bayle’s surmises to remove this aspersion on his writings. His early life seems to have been regular and philosophic.

King, and exclaimed, “ Sire, would you pardon my husband if he had killed me in the act of adultery?” The King answered in the affirmative. “ It is well,” rejoined the woman, “ I suspected my husband’s connection with another woman, I detected their place of assignation, and slew them both in the act.” The King astonished at the courage of the woman, and embarrassed by her manner of question and relation, granted her a free pardon for the murder.

ANECDOSE OF DION, A SYRACUSAN
GENERAL.

When this illustrious soldier was driven from Syracuse by the power and machinations of Dionysius the tyrant; Dion, to sooth his melancholy, travelled through all Greece. Being at Megara he paid a visit to the richest man in the city, whom Plutarch calls Phteadore, and Valerius Maximus Theodore. Dion was kept a long time waiting at the gate before he was admitted. “ Have patience,” said the philosophical general to his companion, “ perhaps in the height of my prosperity I might have made

a person wait as long before he was introduced to me.*

A PUN, BY PETER MARTYR†.

When this eminent scholar was historian to the King of Spain, and had performed many important services to his Catholic Majesty, with little (if any) recompence, one observed, that the King made

* Dion was son-in-law to Dionysius the tyrant; and it was by his advice that Plato, the great philosopher, was invited to the court of Syracuse. The above anecdote gives an high idea of the ingenuousness of Dion's character, as does the following of his manly style of courage; and is likewise mentioned by that excellently moral writer Valerius Maximus. When he was cautioned against the frauds and insidious designs of Heraclides and Calippus, in whom he put great trust, he answered magnanimously, "I had rather die a violent death, than confound my friends with my foes." It is melancholy to relate that this heroic confidence lost him his life by the hand of Calippus.

† Peter Martyr was born in the Milanese in 1455. He recommended himself to the favour of Ferdinand V. of Spain, by his erudition and skill in negotiations. He was appointed one of the King's Privy Counsellors, and tutor to his children; and was sent as ambassador, first to Venice, and then to Egypt; of which journeys he gave an excellent account, published in folio, anno 1587. His learned work on the Discovery of a New World, was edited in 2 vols. 4to.

L'Avocat's Dist.

his three confessors bishops. "What!" exclaimed Peter, "not one martyr among so many confessors?" This play on words was much celebrated in those times, when puns were in fashion.

A GASCONADE.

When Marshal H—— was at Lisle, he entertained several officers at his table; and having one day received a packet from court, he was asked by one of the company what were the contents. The General told him that the King was very angry with the irregular conduct of the people of Gascony. The conversation then commenced on the probable punishment which would be inflicted on the delinquents. An officer of the country alluded to, having heard the various opinions of the company on the subject, exclaimed with great vivacity, "Pray what further punishment can the King inflict on us? Has he not lately forbid us the diversion of duelling?"

POWER OF ELOQUENCE.

Ligarius, a Roman citizen, was strongly

attached to the interests of Pompey, after whose death he joined Scipio in Africa. Cæsar, who knew that the conduct of Ligarius had been in every possible way inimical to him, was determined to wreak his vengeance upon him. Cicero undertook the defence of Ligarius before Cæsar, after having prevailed, with much importunity, on Cæsar to give his cause an hearing. Though Cæsar, from private papers, &c. was confident that he could support his accusation against Ligarius, in opposition to the arguments of Cicero, yet at the conclusion of Tully's oration, Cæsar dropped the memoranda out of his hands: the appearance of his gestures; the colour of his countenance and his altered resolutions, respecting Ligarius, whom he afterwards considered as his friend, wonderfully displayed the force of Cicero's all-commanding eloquence. The above anecdote countenances the eulogium of Quintilian, "not unjustly was Cicero in his own time styled the Prince of Orators, but in ours also the name of Cicero is another word for eloquence."

A SPANISH RODOMONTADE.

In the mouth of a Spaniard a rodomontade does not sound disgusting, as the language of Spain is very grave and elevated. A Florentine was walking with a Spaniard, when he saw the Grand Duke and his brother the Cardinal approaching ; some minutes after they had passed, the Florentine asked the Spaniard if he was stricken with admiration at the appearance of men of such high dignity and noble presence, attended with a brilliant train. The Spaniard, at the repetition of the question, replied, “ En Espana, tenemos quarenta como el Cardenal ; dies, como el Gran Duque ; dos, como el Papa ; y uno, como Dios. Los quarenta, son los quarenta Canónigos de Toledo ; los Dies, son los Dies Grandes de Espana ; los dos, como el Papa, son los Arçobispos de Toledo, y de Sevilla ; el uno, como Dios, es nuestro Rey.” In Spain we have forty such as the Cardinal ; ten such as the Duke ; two such as the Pope ; and one such as God. The forty, are the forty Canons of Toledo ; the ten, are the

ten Grandees of Spain ; the two, are the Archbishops of Toledo and Seville ; the one, as God, is our King.

TALENTS GROW OLD.

When Malherbe* wrote the following lines, he either possessed a favour of a very extraordinary kindness from nature, or thought he possessed it :

Les puissantes faveurs dont Parnasse m'hone,
Non loin de mon berceau commencerent
leur cours ;
Je les possedai jeune, et les possede encore
A la fin de mes jours..

IMITATED.

The smiles of the muses, in earliest times,
Were my portion, nor cease they to beam
on my rhymes ;

* Malherbe, François de, was born at Caen in 1555. Though he polished the language of French versification, yet he claims no high praise of poetry. Some sonnets, odes, and epigrams of his were published in quarto, in 1764. Such talents might, with undiminished vigour, have continued to the last, whilst the more laborious efforts of the tragic muse exhausted, at a certain age, the spirit of Corneille.

Those favours of Phœbus I boasted when
young
Still bless my warm fancy and troll on my
tongue.

M. Daillée* said to me one day, “ Monsieur Chevreau, my talent of eloquence, which Balzac has so much commended, begins to grow mouldy, and I am certain that works which are written in an advanced age can be of no use but to the grocers, &c. Corneille told me one day that his talent for poetry was gone. He quitted the Théâtre six years before his death. “ Sir,” says he, “ my poetry went away with my teeth.”

ANECDOTE OF THE HOUSEHOLD STEWARD.

M. B——, though a man of fortune, was very accurate in keeping his accounts. He one day gave an hundred crowns to his steward to provide a dinner for some guests of quality. The steward brought the account just as M. B—— was going to bed; who, on looking over it, found the expences

* M. Daillée or Daillæus was born in 1594. He published 20 volumes of Sermons.

and the money did not tally by a deficit of ten crowns. He sent the steward down to correct the mistake, who brought up the bill a second time with this singular article: " Item, for ten crowns, to make up one hundred delivered to me."

FRAGMENT OF AN EPIGRAM
ON NARCISSUS.

A friend of mine shewed me some verses on the story of Narcissus*, which appeared to me to terminate with a point truly epigrammatic. I did not retain the former part; the conclusion is as follows:

" Stulte puer, vana quid imagine ludis
amantem?
Junge pares: recte nupserit umbrà sono."

IMITATED.

Why, foolish boy, indulge in sorrows vain,
And to a shade proclaim your am'rous pain?

* The story of Narcissus in love with his shadow and beloved by echo, who, from an unsuccessful attachment to the boy, pined away and became only a sound, is too well known to be here further explained. See Ovid's Metamorphosis for the two stories.

Echo invites, nor can a match be found
More fitly made, a shadow to a sound.

THE WAY OF THE WORLD.

Most people follow the conduct of Sylla; he was in the habit always of paying respect to all whom he thought he could make serviceable to him, and to demand equal homage from those to whom he apprehended that he might be himself serviceable.

ASTROLOGY.

The Caliph Abu Jaaffar Almansor sent for a man who was celebrated as an astrologer, and ordered him to take his horoscope. After accurate calculations, the sage told the Caliph that all pretenders to his throne would *die* before him. The astrologer was dismissed without a present. Another was introduced, who, after the usual ceremonies of casting a nativity, declared, that he would *outlive* all who could have any pretension to the Caliphant. This man was handsomely rewarded. The meaning of each prophecy was the same;

the terms differed. The former astrologer had mentioned death; the latter had softened his speech by another expression. The term *death* or dying is unpleasant to many; among the Romans the idea was held in abhorrence, and on their tombstones a word signifying that such a one had *lived* was substituted for another, that would have proclaimed that he *died*.

SINGULAR PENALTIES FOR MURDERS.

A Canon of Castille had murdered a shoe-maker, and he was prohibited from serving in the choir. The son of the artist, indignant at the slight punishment of the murderer of his father, slew the Canon in revenge. Peter, surnamed the *Just*, King of Portugal, and son of Alfonso, surnamed the *Fierce*, informed of the fact, and of the favour shewn to the Canon, decreed, that the young shoe-maker should not practise his art for a year.

A QUICK RETORT OF A SOPHIST.

Pyrrhon, the head of the sect called after his name, asserted, that there was

no difference between life and death. Some person, in ridicule of this absurd position, asked Pyrrhon why he did not die, as life and death were the same. "For that very reason," replied Pyrrhon, "because there is no difference between the two states."

PIGRAMS ON A POETIC JOINER.

M. Adam Billaud, the famous joiner of Nevers, told a friend of mine that he intended to publish some poems, which he called his "Pegs," and desired him to write some lines, which might be prefixed to his volume of poems. My friend's verses were these:

On peut dire, en voyant les ouvrages divers
Que le bon maître Adam nous offre,
Qu'il s'entend à faire des vers,
Comme il s'entend à faire un coffre.

IMITATED.

In both his trades see Adam shines,
In paper working, or in wood,
What tho' his cabinets are good,
Not less well join'd are all his lines.

These verses were indeed appropriate, but did not convey praise in such quantities, and of such flavour, as was best suited to his taste. I attempted to make my epigram more pleasing.

Tes ouvrages, Billaud, sont d'un stile charmant,

Ils causent nôtre honte et nôtre étonnement :
Plus on les considere et plus on les admire ;
La même politesse y forme chaque mot ;
Et par ta maniére d'écrire,
Il semble qu'Apollon n'abandonne la lyre
Que pour se servir du rabot.

IMITATED.

Your works, good Billaud, so completely charm,

That they at once do shame us and alarm ;
The more we read, the more we must admire,
So much politeness joined with so much fire.
Apollo sure, so polished is thy strain,
Has laid his lyre aside to use your plane.

Another friend started the third epigram upon the joiner; to relish which the reader

should peruse the two lines in Ovid's Epistle of Paris to Helen.

*Ilion aspices, firmataque turribus altis
Mœnia, Phœbeæ structa canore lyræ.*

See Ilion rears his turrets high,
And lofty walls which brave the sky ;
At the sweet sound of Phœbus' lyre,
Uprose each bold ambitious spire.

Muses, que me venez-vous dire ?
Que Phebus est un grand fallot,
De quitter l'archet et la lyre
Pour prendre en sa main le rabot.
Tout beau, troupe savante et belle :
Le rabot vaut bien la truelle
Pour ce divin faiseur de vers :
Il veut que tout le monde croye,
S'il fut jadis maçon à Troye,
Qu'il est menuisier à Nevers.

IMITATED.

No more ye gentle muses prate,
That Apollo was a fool of late ;
To quit his lyre and eke his bow,
And take the plane in hand ; I trow

A plane is surely to a vowel,
 As dignified as any trowel:
 Which ye well know he did employ,
 At raising of the towers of Troy.
 Nay, were his godship still diviner,
 He yet might put a shameless face on;
 At *Never*s he might be a joiner,
 Who erst at Ilium was a mason.

SINGULAR STORY FROM ST. JEROME*.

St. Jerome relates that when he was at Rome he saw a man (not of an advanced age) who had survived twenty wives, which he had married in uninterrupted succession. The same man afterwards married an elderly woman, who had buried nineteen husbands; and at her death he attended her burial, with his head crowned with a chaplet, and marching in the stately pace of triumph.

* This celebrated doctor in theology flourished at Rome in 340, and was the most erudite of the Latin fathers. During his residence at Rome he instructed many ladies of high rank in the sciences and in divinity; which circumstance occasioned his enemies to slander and expel him from the city.

L'AVOCAT'S Dict.

THE EFFECT OF GOAT'S MILK.

The following anecdote is a warning to parents to be cautious with what aliment they nourish their infants, as their early food determines their future health. Baptiste Coletiere, when an infant, lost his nurse by a contagious disorder, and they were obliged to provide him with a she-goat for his nurse. When his disorder was abated, a woman was again procured to nurse him; but the child refused her milk, and continued to suckle the goat. To this circumstance were ascribed the valetudinary state of health, the lowness of spirits, and the continual fever which attended on his years of maturity. Pliny justifies the opinion of Varro (in his 10th and 18th Book), “*Millia præterea remedia ex eo animali (capra) demonstrantur sicut apparebit, quod quidem miror cum febri negetur carere.*” This animal is useful in many medicinal cases, as will be shewn; though I wonder at the circumstance, as it is asserted that the goat is never without a fever. The words of Varro alluded to, are, “*Capras*

enim sanas nemo sanus promittit nunquam
enim sine febre sunt." That goats are
healthy, no man in his senses will warrant,
as they are never free from fevers.*

ANECDOCE OF HORTENSIO, THE ROMAN ORATOR.

The affectation of too much nicety in dress, gesture, &c. is the proof of a little mind; and such folks are engrossed by the curls in their perruques, the colour of their coats, &c. With all the respect which I have for the good opinion which Cicero entertained of the talents and understanding of Hortensius, I cannot help considering him as a frivolous character, or a very litigious one, when I find that he summoned a man before the judges, who had accidentally, by passing, rumpled the plaits of his gown.†

* John Baptiste Coletiere was born at Nimes 1627, and died 1686. He was a very eminent scholar. His works are, "Un Recueil des Monumens des peres qui ont vecu dans les tems apostoliques," Amsterdam 1724, 3 vols. 4to. "Memoirs of the Greek Church." To which are annexed, "Analecta Græca," cum Notis de Montfaucon. Paris 1686.

† Macrobius (Book II. chap. 9.) thus describes Hortensius, and the Law-suit alluded to. Hortensius was professedly

**VERSES TO BE WRITTEN OVER THE DOOR
OF A PRIME MINISTER.**

Cæsaris ad valvas sedeo, sto nocte dieque,
 Nec datur ingressus quî mea facta loquar.
 Ite deæ faciles, & nostro nomine, saltem
 Dicite divini Cæsaris ante pedes.
 Si nequeo placidas aflare Cæsaris aures
 Saltem aliquis veniat qui mihi dicat, abi.

IMITATED.

Sitting or standing at great Cæsar's gate,
 Must I all day and night unheeded wait;
 Go gentle muse, and at great Cæsar's feet,
 His highness with my humble message greet;
 If Cæsar will not hear what I would say,
 Bid him in mercy drive his slave away.

soft and effeminate, and made all decency to consist in outward show. He was vastly finical in his dress; and to adjust it the better, he employed a looking-glass, by whose assistance he so disposed of his own gown, that the plaits did not fall at random, but were disposed very carefully by means of a knot, and the fold or lappet falling or flowing down with art, went round the knot at his side. As one day Hortensius was walking in his elaborate dress, he took out an action against his colleague, because, that meeting him in a narrow passage he had accidentally ruffled the order and œconomy of his gown, &c.

This epigram was made by M. Pithou, on a story told of a person who being refused a request by John of Portugal, entitled the "Magnanimous," and son of Alfonso V. thanked the King for his answer. "Why thank me," exclaimed the Prince. "I return you thanks," replied the petitioner, "for your goodness in sparing me the little money which I have left, and which I must have spent if I had staid any longer at your court." The King was stricken with the answer, and granted the petition.

VERSES PREFIXED TO A BOOK ON
CHIVALRY.

M. Colombiere* and myself were intimate friends, and when he was employed on his book of Chivalry he desired me to write some lines, which might be prefixed to the

* Marc Wulson de Colombiere was Gentleman of the Chamber to the King in 1618. Having one day surprised his wife in the act of adultery, he slew her, together with the adulterer. He died in 1658. His works are "Science Heroique," 1699, in fol. "Recueil d'Armoiries," 1689, in folio. "Theatre d'Honneur et de Chevalerie," 1648, in fol. 2 vols.

volume; and in them to pay some compliment to his personal courage. I wrote the following verses :

Ces illustres avanturiers
 Joignent heureusement les mirtes aux
 lauriers ;
 Leur éloquence en vain ne fut point occupée.
 Jamais dans les combats la peur ne les surprit;
 Mais j'en ferois autant si j'avois ton épée,
 Et n'en dirois pas moins si j'avois ton esprit.

IMITATED.

Well did these noble chiefs themselves accquit,
 Against their peers in valour and in wit;
 With eloquence abash'd the daring foe,
 Bright as their swords, and fatal as their blow;
 Nor had I gain'd less fame these chiefs among,
 Girt with your sword, and prompted by your tongue.

ANECDOTES OF ALEXANDER THE GREAT.

Alexander in the height of his prosperity

made an offer to the Ephesians to re-build, at his own expence, the famous temple of Diana, which had been burnt down by Eratostratus, with the idle notion of perpetuating his fame. The condition which the King annexed to this offer was, that his name should be put under the pediment. The Ephesians wishing to decline this offer with as much dexterity as possible, sent an answer to Alexander, "that it was not proper that a god as he was should build a temple to a goddess." The answer of the Lacedemonians to his injunction to them, that they should enrol him among the gods, was more manly, short, and characteristic of their nation—"Let him be a god if he will."*

CONVERSATION.

There are two descriptions of persons,

* Quintus Curtius, after having mentioned the desire of Alexander to be called a god, not only by the Indians but by the Grecians, also puts into his mouth the following political reasoning on the subject.—"Fama enim bella constant et sepe etiam quod falso creditum est, veri vicem obtinuit. Lib. 8. The success of war depends much on reputation, and reports which are circulated at first without any foundation, in time assume all the firmness and utility of truth.

male and female, who exhibit opposite faults in conversation. There are some who assent too much, and others who oppose too often. The first, directed by prudence or mildness of manners, acquit themselves agreeably enough in company, if they carry not their softness too far; and then I am inclined to cry out in the language of an enraged orator to his quiet antagonist, "Do contradict me to prove that we are two persons." The latter characters approve nothing that is said or written, and act from vanity, pride, and caprice; and so prove with regard to themselves the truth of the definition of man, given by one of the antients, that he was a mass of disputes and contradictions.*

* These observations are elegantly set forth and confirmed by Cowper, in his poem on the same subject of the *overbearers* and the *underbearers* in conversation.

The mark at which my juster aim I take,
Is contradiction for its own dear sake;
Set your opinion at whatever pitch,
Knots and impediments make something hitch;
Adopt his own, 'tis equally in vain,
Your thread of argument is snapt again:
The wrangler rather than accord with you,
Will judge himself deceived, and prove it too.

COPY OF VERSES, BY THEODORE BEZA,
IMITATED.

Having explained to the Countess of S—— the following verses of * Beza, she desired me to put the sense of them into French, which I did by comprising the meaning of the original eighteen lines in ten.

Vos teneri rores, calathos quibus atra
gaudet
Venus rosarum aspergere, &c..

Vociferated logic kills me quite,
A noisy man is always in the right:
I twirl my thumbs, fall back into my chair,
• • • • •
Dubius is such a scrupulous good man,
Yes, you may catch him tripping if you can;
He would not with a peremptory tone,
Assert the nose upon his face his own:
With hesitation admirably slow,
He humbly hopes—presumes it may be so.

* Theodore Beza, one of the principal pillars of the reformed church in the 16th century, among many pursuits differing from his subsequent conduct, published some amatory verses, which were entitled "Juvenilia."

BAYE's Dict.

Je goûtois des baisers sur la bouche d'Aminte,
 Mais si doux, qu'auprès d'eux, & le sucre,
 & le miel,
 Et le nectar que l'on boit dans le ciel,
 Ont l'amertume de l'absinthe.
 Quand éveillé d'un songe aussi court que
 charmant,
 Je n'ai pû sentir qu'un moment
 De ces heureux baisers la douceur nom-
 pareille.
 Ô destins trop jaloux de mon contentement !
 Souffrez, si je ne puis la baiser quand je veille,
 Qu'au moins, je la baise en dormant.

IMITATED.

One eve my lovely Anne I kiss'd,
 And found her lips so very sweet,
 Sugar and honey once a treat,
 Now seem'd like bitter gall I wist,
 And Nectar pleas'd no more.

But from this short delicious dream,
 How soon I wak'd a wretched wight,
 Too quickly robb'd of my delight,
 Of happiness a short-liv'd beam,
 The fates I 'gan implore.

(As with my Anna when awake,
These liberties I could not take),
To grant me this small boon;
Then when of Anne in sleep again,
I chance to think, may I remain
Entranc'd, nor wake so soon.

ANECDOTES OF AN EMPEROR AND A POPE.

Augustus offered the sum of twenty-five thousand crowns to any one who should bring alive before him the famous Spanish robber, Caracotta. When this chief of banditti heard of the reward, he instantly presented himself before the Emperor, and petitioned him for a pardon. Augustus granted it without controul, and paid into the hands of Caracotta the sum which he had promised to his discoverer. This appeared to the emperor the most politic measure to secure the public peace which he could adopt.

Pope Sextus V. behaved very differently in regard to a Pasquinade which offended him. *Pasquin**, on whom they had put

* Pasquin and Marforio are two mutilated statues at Rome, on which anonymous satires and lampoons are fixed; and

a very dirty shift, is asked by *Marforio* why he is thus badly clad? He answers, that his laundress is made a princess (reflecting on Camilla, the Pope's sister, who had been in that situation). This attack upon his family Sextus could not brook, but offered a large sum to detect the author of the pasquinade. Two thousand pistoles induced the author to come forward, and the Pope, though astonished at his impudence, paid him the money. "You see," says his Holiness, "that I am as good as my word, but I reserved to myself the right of punishment: I therefore shall order your hands to be cut off and your tongue to be slit, that for the future you may be disabled from uttering or writing such things." Which sentence was accordingly executed.

BON MOT OF AUGUSTUS.

When Pacuvius Taurus waited on the

being opposite to one another, Marforio makes answer to the libellous matter attached to his adversary. See an account of these statues in the Tatler, No. 130, in a note to a facetious letter from Pasquin to the Author.

Emperor to receive some small gratuity or favour (which persons of the lowest rank were in the habit of receiving, and were seldom if ever refused); Taurus, on going away unpaid, told the Emperor that a report had gone abroad that he had received from him a present of money. The Emperor, perhaps not in a very good humour, and offended at the purport of the hint, answered, “Never trouble yourself about what the world says, and never believe a word it utters.”

GENEALOGIES.

Frederic of Saxony, surnamed the *Sage*, rendered this title doubtful by his attention to genealogy. He was persuaded by a celebrated genealogist that he had found his pedigree in Noah’s ark. To substantiate this account he neglected all affairs of state. His cook, who was his favourite buffoon, desired an audience of him, in which he told the Emperor that this curiosity to know his origin was neither useful nor honourable. “At present,” continued the jester, “I look upon you as a deity,

but if you search into Noah's ark, perhaps I shall discover that we are cousins; as we have all relations there." What the advice of his minister could not effect the jest of the Emperor's cook perform'd: viz. to dissuade him from vain genealogies.

HINTS TO IDLERS.

In Suetonius we read that Galba (then in a private station) did not wish to continue his employments at the expence of his ease, for he was afraid of Nero. His apology for his conduct, to those who expressed a surprize at it, was, that no body was accountable for his leisure, or the use made of it. The notion of Columella, on this subject, is quite the contrary. " Tam otii quam negotii rationem reddere majores nostri censuerunt." It was the opinion of our ancestors that a man should be accountable for his leisure as well as for his employments. At my advanced time of life, I do not wish for total rest, but employ myself on this collection, keeping in mind the saying of Seneca: " Nihil turpius est quam gravis ætate senex, qui nullum aliud

Habet argumentum, quo se probet diu vixisse, præter ætatem." Nothing is more disgraceful to an old man than to produce no other proof of his time's elapse than old age itself.

IMITATION OF AUTHORS.

Imitating the style, &c. of another is not an easy task; we ought previously to examine our own powers, and consider whether we have talents congenial with our original. We should chuse the best models, and even be careful in imitating them. Quintilian says, very wisely: "In magnis auctōribus, incidunt aliqua vitia; et a doctis inter ipso's etiam reprehensa.——Labuntur aliquando, et oneri cedunt, et indulgent ingeniorum suorum voluptati: nec semper intendunt animum, et nonnunquam fatigantur.——Summi enim sunt, homines tamen." In the best authors there are great faults; and as such acknowledged by learned men, among themselves. Sometimes authors blunder; sometimes they totter under the weight of their work; sometimes they give way to the indulgence of

their peculiar turns of mind; at other times they sink from fatigue. Though such authors are persons of great genius, they are but men. When M. Rigault commented on Tertullian, and Justus Lipsius, when he interpreted Seneca, though they both were good Latinists, yet each shewed a bad taste in too closely aping, rather than imitating the style of their favourite authors.

SGUARDO NEGATO*.

O prodighi di fiamme
 E di pietate avari,
 Occhi superbi si, ma però cari:
 Un guardo, un guardo sol da voi richiede
 Il mio amor, la mia fede,
 E voi scarsi men' siete
 Spietatissimi rai? se non volete
 Tornar l'anima tolta à questo seno,
 Ancidetela almeno :

* The editor has admitted these truly Italian whining love verses as a specimen of the taste which once prevailed. Count *Fulvio Testi*, the author of them, was considered, in the seventeenth century, as a favourite poet in lyric compositions. An edition of his poems was printed at Venice in 1656, 2 vols. 12mo.

Ch' è crudeltà infinita
Negarmi morte, e non volermi in vita.

IMITATED.

THE LOOK DENIED.

TO MY MISTRESS, WHOSE EYES WERE
DISDAINFUL.

Ah! void of pity, and as full of fire,
Merciless eyes! whose sweet disdain
Augments my amorous desire
And makes it equal to my pain.
One look, to sooth my anxious breast,
Is all my love and constancy request.
Unpitiful beams! alas! ye turn from me;
Oh! if you will not save my life, destroy;
To what asylum can I wretched flee,
Since nor my life nor death gives Clara
joy?

MILITARY APHORISM.

It is a general saying, that there is no rule without an exception. I think that the following injunction inspiring obedience and courageous alacrity into the soldiers is to be universally approved. Clearcus, the Lacedemonian general, addressing his soldiers before an engagement, said, " It is

your duty, comrades, to fear your commanders more than your enemy."

SPARTAN SAYINGS.

A Spartan being asked why he carried a sword of so short a length, replied, "That I may engage my enemy at the least distance." Another, who had on his shield the device of a fly, not larger than life, was asked why he bore so small a device, which could not be discerned by the foe: "I'll take care they shall see it," replied the Spartan, "and to their cost."

BON MOT OF PLATO.

The philosopher seeing a young man drinking water and eating bread at the door of an inn, who had consumed his substance by an extravagant life, whispered in his ear, "If you had *dined* in your present manner formerly, you would not have had so bad a *supper*."

BON MOT ON TEMPERANCE.

Dionysius, the sophist*, addressing his

* It may be proper to advertise the English reader that the word *sophist*, among the ancients, was not used as a term

audience on the virtues of moderation in the pursuit of pleasure, used to say, that “A person should taste honey only on the tip of his finger.”

SINGULAR REPROOF ON DRINKING.

Marigny*, when at Frankfort, dined with several persons of fashion at the first hotel in the place; and, after dinner, was invited by his companions to the side board, where several bumpers were proposed to the Emperor's health, &c. Marigny, foreseeing the consequences, asked for some rolls, and, putting a piece of bread into his

of reproach, as it now is, but that it signified a man of learning and a teacher in philosophy. The Latin words are *sophista* or *sophistes*.

CICERO, N. D. I. 23.

* James Carpentier de Marigny, during the troubles in France, joined the party of Cardinal de Retz and the Prince of Condé, whom he attended into Flanders. He was author, according to Patin, of a treatise, called “*Traité Politique contre les Tyrans.*” Lyon, 1698. There are some letters published in his name in 1673, which abound in wit and humour. His talents were distinguished by his skill in foreign languages, and by the turn of his mind which was caustic and severe.

L'AVOCAT'S DIET.

mouth, gave the health of the King of France, and offered another piece to his neighbour. The singularity of this action surprized the rest of the company, and Marigny escaped ebriety by his presence of mind.

BON MOT OF SCIPIO NASICA.

Scipio Nasica, the cousin of the great Scipio, called one day on Ennius the poet, whose servant (though his master was at home) denied him. Soon after Ennius returned the visit, and was told by Scipio himself that he was not at home. "Nay," says Ennius, "I know you are; I hear your voice."—"You are a fine fellow, indeed," replied Scipio, "when I called the other day on you, I believed the maid who told me you were not at home, and now you will not believe me although you hear my voice."

BON MOTS OF CICERO.

Those who accuse Cicero of being an unskilful joker do not attack him in his really weak part. In a cause in which he was

employed, he called into court, as an evidence of a fact, Popilius Cotta, professor of civil law, but a very illiterate and uninformed man. Popilius Cotta declared, on his entrance, that he knew nothing of the matter. "Do not be in a hurry," exclaimed Cicero, "you think, perhaps, that I am going to examine you in jurisprudence."

In a quarrel which Metellus Nepos had with Cicero, the former very often and petulantly asked the orator who his father was. Cicero (who was well acquainted with the bad reports which abounded with respect to the conduct of the mother of Metellus) answered, "I scorned, as I knew your mother, to puzzle you with the same question."

Appius Claudius, pleading a cause against Cicero, opened it with the petition of his client to plead his cause well, and to put forth all his eloquence. "Is it possible," said Cicero, "that Appius should seem so

cruelly determined not to grant one article
of his friend's request."

A SINGULAR DECREE.

Aulus Gellius, in his "Attic Nights," book xii, chap. 7, borrows the following story from Valerius Maximus, chap. xiv, book 8. A lady of Smyrna, enraged at her husband and son for having put to death a son of hers, by a former marriage, a youth of great promise, poisoned both the murderers. The lady was convicted of the crime, and pleaded her cause as well as she could. Cn. Dolabella (who was then Pro-consul in Asia, and before whom the cause was brought), unwilling to acquit a woman of two crimes, which she had fully confessed, and at the same time loath to condemn a mother who avenged the murder of her son, transmitted the decision to the court of the Areopagus*. The judges,

* Areopagus was the high criminal court at Athens, wherein murders were arraigned. The number of judges are reckoned by some authors thirty-one, by others fifty-one. The private characters of these judges were irreproachable; their office was held for life. So impartial were their decrees, that foreign

sympathising with the embarrassment of Dolabella, decreed, that "The prosecutor and the culprit should appear before them again at the end of one hundred years, and then judgment should be passed on the criminal.

states referred matters to their arbitrations. This court had the management of the public funds; the guardianship of young men. They took cognizance of religious as well as of civil matters. They punished blasphemy; and superintended the erection of public buildings of all kinds, &c.

HARWOOD'S Grecian Antiquities.

END OF CHEVREANA.

EVREMONIANA.

S K E T C H
OF THE
LIFE AND WRITINGS
OF
St. EVREMOND.

CHARLES EVREMOND, Lord of St. Denis, was descended from one of the best families in Normandy, and was born at St. Denis le Guast, on the 1st of April, 1613. His friends destined the young man to some learned profession; but an uncommon vigour of body and vivacity of mind led him to pursue a military life. Evremond was so expert in the use of the small sword, that "St. Evremond's pass" became a well-

known term among those who were skilled in that science. The tumultuous life of a soldier did not wholly divert St. Evremond from cultivating letters. Though inclination made philosophy and the elegant parts of learning his favourite amusements, yet a knowledge of its general utility recommended the study of the law to his hours of serious and diligent employment. By his courage, his vivacity, and his wit, St. Evremond recommended himself to men eminent in all the ranks of his professions. His sagacity and acquisitions procured to him the patronage of many persons in high political situations. Under the standards of Prince Condé and the Duke of Enguier, and protected and employed by Cardinal Mazarin, St. Evremond fought with courage and negotiated with success. But his bravery in war, and his knowledge of state affairs, could not preserve him from the changes of fortune so common to elevated situations. On a rupture with Cardinal Mazarin, he retired to Holland, and from thence to England; where he resided some time, and printed most of his works, which

were often republished. In the year 1665, a bad state of health obliged him to quit England. He again visited Holland, and associated with the learned men of that country, Vossius, Heinsius, Spinoza, &c. with whom he thought of spending the remainder of his days; but on receiving a letter from Sir William Temple, sent by the Earl of Earlington, informing him that Charles the Second wished him to reside in England, he came over, and was presented by the King with a pension of 500*l.* per annum. On the King's death he lost his pension, and the favour of the court. King William, who had known him in Holland, upon obtaining the crown of England, shewed Evremond very substantial marks of his favour; made him frequently his companion, and delighted much in his conversation: and led him to talk of military affairs, and military characters of eminence, which he had personally known. In September 1703, St. Evremond was seized with a strangury, of which he died, aged ninety years, five months, and twenty days. He was interred in Westminster

Abbey. St. Evremond, in the decline of life, was very fond of the company of young persons; and filled up the hours of their absence with paying his attention to dogs and cats, &c. His axiom was, that in old age it is necessary, in order to drive away languor and melancholy thoughts, to have before our eyes objects that might recall or excite the ideas of life and vivacity. His works have been frequently republished. An accurate translation into English was printed and published by Des Maizeaux; the second edition of which contains 3 vols. 8vo. printed at London in 1728.

EVREMONIANA.

THE POWER OF FORTUNE.

THE freshest flowers, the most verdant meadows, the most beautiful gardens, and the most cultivated fields, lose their various charms at the approach of night. The first dawn of the sun restores them to their former splendour. The most honourable birth, the most eminent merit, and the most useful virtues, strike not the eye, nor attract the attention of the world, till Fortune brings these qualities to light by her fostering rays, and every spectator is dazzled on a sudden with their effulgence.

CONVERSATION.

In this kind of commerce with our equals and inferiors, we should use an easiness

of address, obliging manners, a ready and respectful attention to what they utter; and avoid a display of superiority in conversation, either from our talents or acquisitions: which caution will defend us from the hate and envy of those with whom we associate. Those among whom we use expressions of inattention and contempt, or pronounce sentiments with too much warmth and predilection, will either avoid us, or seek occasion to injure us by secret acts of malevolence, excited by painful feelings of inferiority. Such is the nature of man. On the contrary, when we assume no airs of importance, those who know our capacities, and those who are made acquainted with them afterwards, esteem our acquaintance more, and view our talents at a higher rate, than if we had endeavoured to blazon them ourselves. To gain the good-will of those with whom we converse, the infallible method is, to be the cause of their displaying the acquisitions which they possess, and to keep our own back. Self love here is gratified in every speaker; and he values

us as the means of making himself more conspicuous and important.

A SONG, ON HEARING SEVERAL NIGHTINGALES.

THE AUTHOR UNKNOWN.

Reveillés comme moi par les soins d'amour,
Jour et nuit, rossignols, vous chantez votre
flâme,

Et je chante à mon tour
Les transports de mon ame.

Nous sommes tous également charmés,
Mais nous ne parlons pas de même;
Vous vous louez de ce que vous aimez,
Et je me plains de ce que j'aime.

Wakeful, like me, you fill the grove,
Sweet birds ! with ceaseless notes of love.

Like you I ceaseless would impart
In song the transports of my heart.
Like you an equal fondness show,
And show, alas ! in vain.

Your notes with grateful praises glow,
I sing but to complain*.

* It may be almost unnecessary to recall to the reader's recollection the very beautiful verses of our countryman Thom-

KNOWLEDGE OF THE WORLD.

Of all the books which hold out hopes of edification, *the book of the world* is the most promising. If we would study the nature of virtues and vices, we should make a greater progress in this knowledge by observing them annexed to particular and real characters, than by considering them abstractedly in themselves. Vice, contemplated alone by itself, appears through the medium of simple ideas; and not with sufficient force of impression to deter us from its acquaintance. But in real characters, especially of those persons conspicuous for their birth or situation in life, vice and virtue become prominent to our discernment, and their opposite qualities are sufficiently manifested for the purposes of instruction. At our first introduction to the world, we are under the influence of physiognomy; forming our judgments upon the impression which the first sight of any

son on this subject. The sonnet is addressed to a nightingale; the thought very similar, but the poetry not only superior to the French original, but worthy of the author of the *Seasons*.

person may inspire, either by the form of his features, the colour of his complexion, his look, manner, and voice: and there are few persons who do not thus affect our opinions of them on our early knowledge of them. Further acquaintance shews our views of their characters were short-sighted and hasty. It is useful for our conduct, and necessary for the improvement of our situation, that we should study the characters of mankind. A man of the world by his prudence directs others as he would a machine, of which he understands the construction, to his own advantage and amusement.

CIVILITY AND CEREMONY.

Nothing is more honourable and pleasant than civility, and nothing more ridiculous and burthensome than ceremony. Civility teaches us to behave with proportionate respect to every one, according as their rank requires and their merit demands. In other words, civility is the science of men of the world. A person of good address,

who conducts himself with due circumspection, conciliates the love and esteem of society; because every one finds himself easy in his company: but a ceremonious man is the plague of all his acquaintance. Such a one requires too much attention to be a pleasant associate; is too seldom satisfied with what is paid him, and every moment feels his pride hurt by the want of some frivolous etiquette. You cannot be too formal to him, nor can he dispense with his formalities to others. In short, ceremony was invented by pride, to harass men with puerile solicitudes, which they should blush to be conversant with.

BON MOT OF ARISTIPPUS.

This philosopher was very fond of magnificent entertainments, and loved a court life. Dionysius, the tyrant of Syracuse, asked him in a sarcastic manner the reason why philosophers were seen often at the gates of princes, but princes never at the doors of philosophers.—“ For the same reason,” replied the philosopher, “ that

physicians are found at the doors of sick men, and not sick men at the doors of physicians."

ANECDOCE OF M. LE BRUN, THE CELEBRATED PAINTER.

Le Brun used to say frequently, that he formed his studies from objects which he occasionally met with. A friend once observed him standing at the corner of a street, fixed in deep attention on the quarrel of two drunken men, who had just left a neighbouring public house. The wives and children of each party soon joined them, and espoused the interests of their respective relations. He noted the fury of the combatants; the various changes produced in their countenances by passion; and the different attitudes by which they expressed their rage or their concern: the gradual decrease of animosity, and the calm that preceded and terminated the conflict. He confessed to his friend that no ancient models whatever could produce such strong effects on the mind and fancy, as these lively representations of real nature.

THOUGHTS ON PAINTING.

It is required of an eminent artist, that he should represent the interior of man as well as his exterior. He must therefore cultivate a knowledge of the human heart, and examine minutely the various commotions which the passions generate; and not only be acquainted with them individually, but by the power of imagination arrive at the various modes by which they may be depicted. Suppose, for instance, that Michael Angelo, Apelles, Zeuxis, and Raphael, were contemporaries, and employed to paint Alexander at the head of his army. They would form a representation of this intrepid Prince, with equal skill, perhaps, but not in a similar style. The character of fortitude may be variously described; and it is the aim of a celebrated artist to collect together in his fancy the various methods of making it visible, and choose from that variety the happiest conformation. To represent the passions is not the most difficult office of the painter; to present to the eye of the spectator their

privation or absence is extremely arduous; as, for instance, in the countenance of a philosopher. Here neither love, hatred, grief, or any passion must appear. The character of the face exhibits neither phlegm nor insipidity. A calm pervades the whole physiognomy. Moreover, a painter would succeed best in those works which were most suited to his particular disposition. A mild man should not paint violent passions, or an artist of a turbulent disposition represent scenes of elegance. In either case, his pencil would be directed more by his hand than his heart. The love of glory alone should direct both.

A LUDICROUS STORY.

The question has frequently been asked, Whether painters should represent the persons who sit to them, adorned with more charms than they really possess? The following anecdote may serve as an answer. A young man in a distant province received the picture of the lady whom his friends had destined for his future wife. Struck with the beauties which the portrait pre-

sented to his eyes, he hastened immediately to Paris, to see the enchanting original. Finding his mistress void of every grace, and, in short, frightful, he wished to withdraw his pretensions. The parents of the lady became indignant, and pressed him to the performance of his promise. "I will marry the picture which you sent me with all my heart," replied the disappointed swain.

ON THE GENIUS OF SOCRATES.

The most rational account of the notion among the ancients that Socrates was attended by a *familiar spirit*, seems to be founded on his peculiar and intense application to the study of morals. His contemporary philosophers confined their attention solely to the sciences and natural history. Soerates, by long attention, gained an extraordinary insight into the human heart, and taught with precision the virtues which adorn, or the vices which degrade it. His lectures struck the Athenians with wonder and admiration; and they supposed that so much intellect could not be the lot

of a mortal, but must proceed from the inspiration and aid of some supernatural agent or *dæmon*. His strictures on the relaxation of morals were energetic and grand. "I see men," says the philosopher, "who are eager to have portraits made of themselves, but are unwilling to form their minds according to the model of the divine intellect." Socrates placed the sum of human happiness in the acquisition of a tranquil mind; and considered the possession of a real friend as the only object a wise man could wish for, and the only prize on which a philosopher could fix any value.

ON THE INFLUENCE OF WOMEN.

Good and bad women either sweeten or poison the cup of life; so great is their power of producing evil or the contrary by their conduct. Under the influence of love, a dull man becomes brilliant, and, to please his mistress, cultivates in himself every agreeable accomplishment that can adorn an human being. When women know the power of their sex, and use it

discreetly, the philosopher, the man of phlegm, the misanthrope, and the person of amiable qualities, alike confess themselves but men. The dominion of the sex subjugates those likewise who appear to govern others. A woman soon gains admittance to the cabinet of the politician; to them every door is open, and every secret disclosed. The magistrate and the prince think no more of their grandeur or their power; all restraint, all reserve is laid aside; and puerile freedoms of speech succeed to studied harangues and affected gravity of looks. The man of business and of retirement, the young, the old, the sage, drop their characters before women. The studious man leaves his closet; the man of employ his negociation; the aged forget their years; young men lose their senses; and the sage forfeits his virtue. Whatever ill men report of women, they cannot hate them; and if they say they do, their conduct proves them dissemblers.

ON LOVE AND AMBITION.

The advocates for the superiority of love

say, that this passion is productive of the most sincere pleasures; which are preferable to all others, for this reason, that they are founded in the pure sentiments of nature; and that love fills the whole soul and body of man, by bathing his senses in delight, gratifying his intellect by the contemplation of a beautiful object, and satisfying the heart by the possession of it. Moreover, love makes men polite, agreeable, tender, and magnanimous; inspiring them with a fortitude which is the source of many heroic actions. Love presents the hero after his toil with a retreat, abounding with joys tranquil yet poignant. In short, love entices hither even the ambitious; who resign the greatest honours for the society of the persons whom they love. Those who advance in the cause of ambition, admit, indeed, that love has its pleasures, but that they are confined to the senses alone; but ambition, say they, elevates the mind, and stimulates the courage, whilst love depresses both; and love often blushes at the follies which it commits. Ambition, on the other hand, is ever alive and vigilant; and, so far

from being ashamed of its pursuits, publishes them to the whole world. Moreover, love degrades its votaries by the seductions of an idle and voluptuous life; whilst ambition exalts men into conquerors, and proclaims them lords of the universe. In short, love, they say, may boast of a tranquillity, but that is a species of indolence which precludes every motive to great actions: whilst ambition is a generous flame of the mind, shining in the path which leads directly to heroism, enterprise, and well-merited dominion.

A SINGULAR PETITION TO A MINISTER OF STATE.

A gentleman who had been long attached to Cardinal Mazarin, and much esteemed by that minister, but little assisted in his finances by court favour, one day told Mazarin of his many promises, and his dilatory performance. The Cardinal, who had a great regard for the man, and was unwilling to lose his friendship, took his hand, and leading him into his library, explained to him the many demands made

upon a person in his situation as minister, and which it would be politic to satisfy previously to other requests, as they were founded on services done to the state. Mazarin's companion, not very confident in the minister's veracity, replied, " My Lord, all the favour I expect at your hands is this: that whenever we meet in public, you will do me the honour to tap me on the shoulder in the most unreserved manner." In two or three years the friend of the Cardinal became a wealthy man, on the credit of the minister's attentions to him; and Mazarin used to laugh, together with his confident, at the folly of the world, in granting their protection to persons on such slight security.

On the death of a person who was dumb, of an elegant shape, and supposed the particular favourite of a lady who had many lovers, one of them, who had been a long time suspicious of the connection, wrote the following epitaph on the tomb of the deceased :

Ici repose en ce tombeau
 Un Amant, qui fut assez beau.
 Iris en est fort affligée,
 Et mérite d'être estimée,
 D'avoir un si juste regret;
 Car de tous ceux qui l'ont aimée,
 C'étoit l'Amant le plus secret.

This is a lover's early tomb,
 Who died while yet in beauty's bloom.
 Iris for him drops many a tear;
 Her grief, I'm sure, must be sincere:
 For none, of all her am'rous train,
 Was half so secret as this swain.

ON SENECA'S WRITINGS AND GENIUS.

In the writings of this philosopher, we discover his twofold character; viz. that of an enthusiast, and of a man of reason. In his visionary moments, he represents the sage as invulnerable, fearless amidst dangers, intrepid and immoveable amidst persecutions, and insensible to all misfortunes; without dread of any evil, and without complaint of any malady. He could see the world tumble to pieces with calmness

of mind. He is raised to inaccessible eminence. He is independent of all circumstances. In short, the mortal is a god. This surely is the raving of madness, produced by pride and folly, and uttered with bombastical jargon. After this, who does not smile at the following passage in his 87th Letter to Lucilius, where Seneca tells him, that he travelled in a coach, the driver of which had no shoes on, and that he blushed every time he passed others which were well clad? We cannot withhold our approbation of the following sentiments in his Letters, or deem them unworthy of his character as a philosopher. In his 88th Epistle he thus descants on the superiority of self-knowledge to all other branches of science: "Teach me to love my country, my wife and parents, and to overcome every obstacle which may impede the discharge of these duties, &c. You teach me to produce harmony from various sounds well combined; instruct me rather to harmonize my mind to virtue, &c. The geometrician informs me how to describe the boundaries of my lands; I wish

rather that he would instruct me to circumscribe my passions in their due limits, &c. You instruct me to preserve every foot of land which I possess; I should reverence more those precepts, which would teach me to part with all my property without a complaint, &c. Write down (says Seneca to Lucilius) all the good counsels that may be given you, that you may peruse them again in manuscript. Study nothing but what leads to your edification. Do not endeavour to increase your stores of knowledge, but to strengthen your inclination towards virtuous actions."—There are two descriptions of men, who blame and praise Seneca too indistinctly. Persons of a vivid imagination admire the brilliant characters and virtues which this writer unfolds: others, disgusted with these sports of fancy, condemn the works of Seneca without reserve. Surely they both err. This author exhibits many useful sentiments, delivered in the language of rational disquisition, and totally exempt from a false splendour of style, or ill-judged conceits.

A SONNET.

Je disois l'autre jour ma peine et ma tristesse
Sur le bord sablonneux d'un ruisseau,
dont le cours
Murmurant s'accordoit aux langoureux
discours,
Que je faisois, assis auprès de ma maîtresse.
L'occasion lui fit trouver une finesse :
Sylvandre, me dit-elle, objet de mes
amours,
Afin de t'assurer que je t'aime toujours,
Ma main va sur cette eau l'en signer la promesse.
Las ! je crus aussitôt que ses divins sermens,
La rendant à mes vœux, finiroient mes tourmens,
Et qu'enfin je serois le plus heureux du monde.
Mais ! O pauvre abusé ! de quoi faisois-je cas ;
Assise sur le sable, elle écrivoit sur l'onde,
Afin que ses sermens ne l'obligeassent pas !

On a sandy bank reclining,
Of a gently murm'ring stream,
Oft I said to Chloe, pining,
Do you love, or do I dream?

Gentle shepherd, cease your sighing,
Fraud my bosom disallows;
And, to shew my heart complying,
On this stream I'll write my vows.

Fill'd with rapture beyond measure,
Ev'ry am'rous doubt was cur'd;
My fond heart with future pleasure
Teem'd, by promises secur'd.

Frail my hopes, and vain my doting;
Wanton Chloe did but jest:
Printless is the stream she wrote in,
Trackless are the sands she press'd.

The thoughts contained in the above
verses are neither excellent, nor are they
original. In the romance of a Spanish
writer (Monte Mayor *), called Diana, a

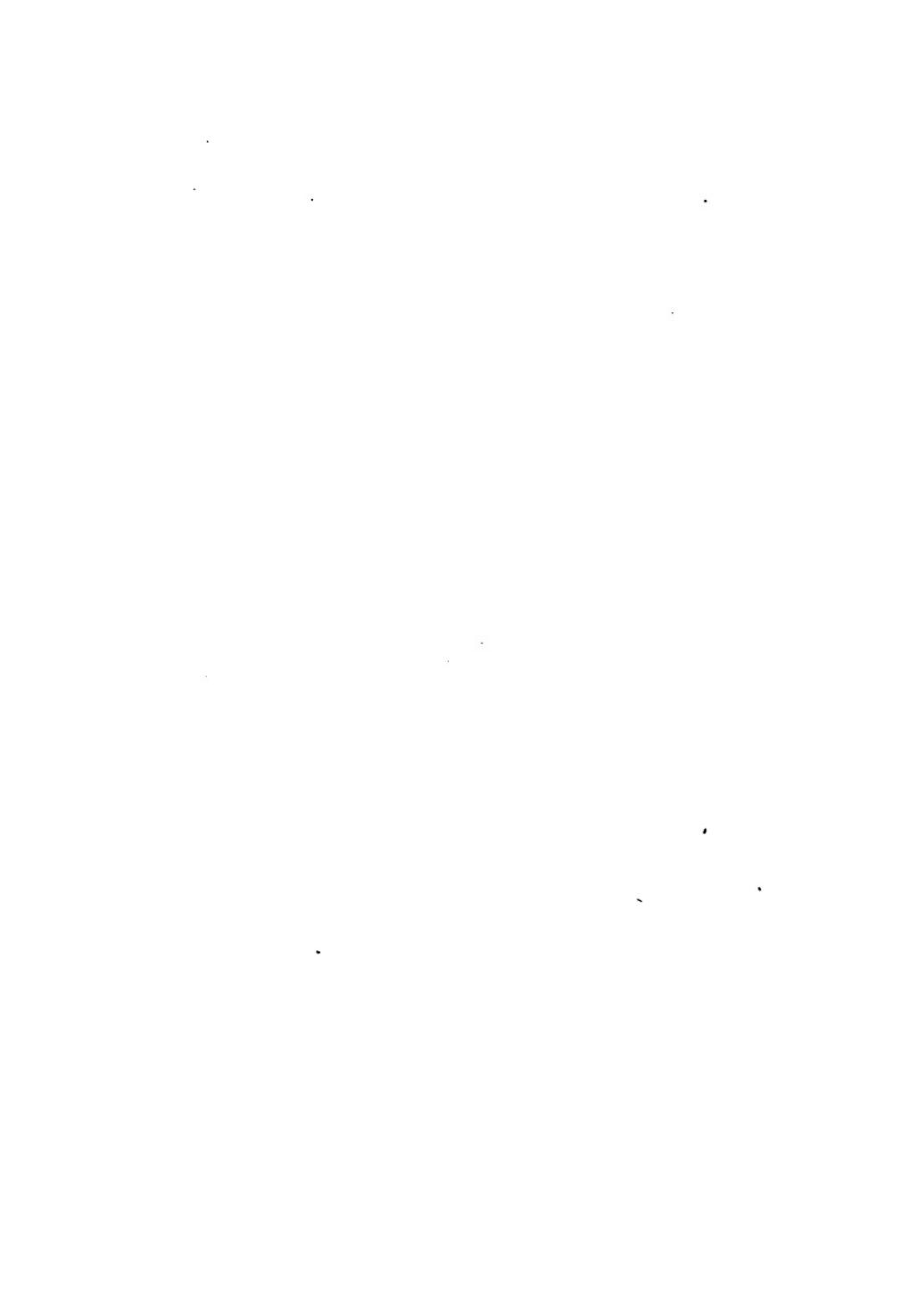
* George Monte Mayor, so called from the place of his
nativity (Monte Mayor-el Velho, a town in Portugal, in the
province of Beira), was distinguished for his genius in poetry

shepherd complains of a false mistress who had deceived him, after writing her eternal vows on the sandy margin of a river.

Mira, el amor que ordena,
Que os viene hazer creer,
Cosas dichas por muger,
Y escritas en el arena.

No prudent doubts fond love allows;
We act as he commands.
I trusted to a woman's vows,
Though written on the sands.

and music. He died in 1560. His collection of poems was published under the title of *Cancionero*, in 1554, 2 vols. 8vo. The romance, from which the verses here cited were taken, was published in 1602, entitled, *Los siete libros de la Diana de Monte Mayor*, in 8vo. en Valencia. Baillot's *Jugemens des Savans*, vol. iv. Poet. Mod.



H U E T I A N A.

S K E T C H
OF THE
LIFE AND WRITINGS
OF
M. H U E T.

PETER DANIEL HUET, Bishop of Avranches in France, was born at Caen in Normandy, in February, 1630, of an ancient Family. Though his guardians, to whose care he was left very young, neglected his education, the genius of Huet, and his strong propensity to literature, enabled him to go through the classes of the Belles Lettres before he was thirteen years of age. By the direction of Professor Mambrun, a Jesuit, and after the example

of Plato, he began his philosophical studies with learning geometry. Huet was so attached to this branch of philosophy, that he deserted all other pursuits; and having penetrated the various parts of mathematics, he maintained public theses at Caen on that science, and introduced this custom. Huet was now advancing towards a knowledge of jurisprudence; when on meeting with the System of Descartes, and the Sacred Geography of Bochart, he was entirely diverted from his intentions. He was for many years a Cartesian; but, detecting the fallacious parts of that treatise, he wrote against it. With the learned Bochart he travelled into Sweden, in 1652. At Stockholm he met with a MS. commentary of Origen on St. Matthew, which he transcribed. On his return to his own country, he gave up his whole time to the editing and translating of this MS. The latter employment led him to think on the nature and practice of translation; and to publish an essay, entitled, *De Interpretatione duo Libri*, 1661, Paris: written in the form of a dialogue between Isaac Ca-

aubon, Frento Ducæus the Jesuit, and Thuanus. The Abbé Olivet* speaks of this work as very excellent, with regard to the learning, critical sagacity, and elegance of style worthy of the Augustan age. In 1664, Huet gave the public a specimen of his skill in classical poetry, by publishing an elegant collection of Poems, Latin and Greek, at Utrecht, which was much enlarged in successive editions. Being now engaged in his Demonstratio Evangelica, his early tendency to a religious profession was revived; and he entered into holy orders in the 46th year of his age. Preference, by the favour of the Court, was quickly conferred on him; and he was nominated to the see of Avranches. In 1689, he edited his Censura Philosophiæ Cartesianæ; much incensed at that time against the Cartesians, for maintaining that they who cultivated the powers of their reason, in preference to those of memory, were the better philosophers. "What," says Huet in his treatise, "because we are men of

* Eloge Histor. de M. Huet, prefixed to his Treatise sur la Foiblesse de l'Esprit Humain.

learning, shall we be objects of raillery to these Cartesians?" Through a long life, the application of Huet to books was intense and unremitting. A ludicrous story is told, that a countryman had often called on the Bishop of Avranches about business, but was always repulsed with the answer, that his Lordship was employed in his library. "I wish," replied the indignant rustic, "that the King would send us a Bishop who had finished his studies." M. Huet died January 26, 1721, having exceeded the term of 90 years. In his panegyrical oration, Olivet* mentions a singular circumstance, that M. Huet, for two or three years before his death, exhibited a recovery of the vigour of genius and memory, which had in former years distinguished this eminent scholar. Besides his professional works, which are very numerous, many publications of a more general nature display the diligence and various talents of this indefatigable writer. Men of learning continue to commend his Treatise on the Origin of

* L'Éloge Histor. de M. Huet, par l'Abbé Olivet, prefixed to Huet's Treatise.

Romances, Paris, 1670; his Letter to M. Perault, on a comparison between the Ancients and Moderns, 1692; his History of the Commerce and Navigation of the Ancients, Paris, 1716; his Philosophical Essay on the Weakness of the Human Intellect, Amsterdam, 1723; and his valuable Collection of Letters, nearly six hundred, written in Latin and French, and addressed to the most learned men in Europe who lived in his time. To conclude the account of M. Huet in the words of his panegyrist. "When we consider," says the Abbé Olivet, "that he lived to the age of ninety years and upwards, that he had been a hard student from his infancy, that he had almost all his time to himself, that he enjoyed an uninterrupted state of health, that he had always some one to read to him, even at his meals; that, in one word, to borrow his own language*, neither the heat of youth, nor a multiplicity of business, nor the love of company, nor the hurry of the world, had ever been able to moderate his love of study, we may fairly conclude

* *Huetiana*, p. 4.

him to have been the most learned man that any age ever produced." Huet was joint tutor to the Dauphin with M. Bossuet; and was deeply concerned in the edition of the Classics bearing that name. His speech, on being chosen member of the French Academy, was published at Paris in 1674.

H U E T I A N A.

A STUDIOUS LIFE NOT PREJUDICIAL TO HEALTH.

IT is a great mistake to imagine that the pursuit of learning is injurious to health. We see that studious men live as long as persons of any other profession. History will confirm the truth of this observation. In fact, the regular, calm, and uniform life of a student conduces to health, and removes many inconveniences and dangers, which might otherwise assault it, provided that the superfluous heat of the constitution be assuaged by moderate exercise, and the habit of the body be not overcharged with a quantity of aliment incompatible with a sedentary life.

ANCIENT WRITERS DEFICIENT IN
METHOD.

In most ancient authors a want of method is very discernible. The Academic philosophy, at the head of which was Plato, making use of dialogue, set method at defiance. It were to be wished that Plato had attended to that kind of arrangement by which the understanding is assisted in its enquiries; since that philosopher is well acquainted with, and is thought to have invented, the two celebrated modes of investigating truth, called synthesis and analysis. Aristotle, who was Plato's scholar, is more precise than his master. Aristotle is the only ancient writer with which we are conversant, who knew how to divide his subject and to define his terms; the two great secrets of method. Though that illustrious philosopher introduced the usage of arrangement, yet did he not unfrequently deviate from his own precepts; and his practice in this point is very inferior to that of modern writers on philosophical subjects. Great praise is due to Ovid, for having pur-

sued that plan of arrangement in his Art of Love, which he had laid down to himself in the beginning of that poem.

THE PREFERENCE OF THE LEARNED MEN
OF THE FIFTEENTH AND SIXTEENTH
CENTURY TO MODERN SCHOLARS.

In our times we have so many advantages to aid our pursuit of learning, and so much light to guide us in the path of literature, that an inclination to be erudite is closely connected with the power of becoming so. The multitude of dictionaries, grammars, indexes, and abridgments; the variety of well arranged treatises in every branch of science, are so many smooth and direct roads, which lead us on toward the summits of learning. In times preceding ours, darkness and obscurity obstructed the progress of letters; and the eminent scholars of those days had no assistance, but from the vigour of their minds and the assiduity of their labours. Manuscripts were the only books to which they had access; and which were, from their nature, scarce, few in number,

and of great price. They seldom found persons of whom they could gain advice in their employment, and more seldom models on which they might fix their attention. They trusted to their own resources alone, and despaired of any assistance from others. Infinite are the advantages which the art of printing has held out to the modern student. Yet I see as much difference between a scholar of our days and of those which we have just mentioned, as I do between Christopher Columbus and the master of a packet who passes daily from Calais to Dover.

THE ESSENTIAL DIFFERENCE BETWEEN PROSE AND VERSE.

Among the distinctions between prose and verse, there is an essential one, which has not been sufficiently and particularly remarked, but admitted to be true in the gross, and without detail. It is this: Verse is subjected to rigid rules, in regard to quantity, measure, harmony, and rhyme; but allowed great liberty with respect to expression and figures of speech. Poetic

licenses are in their nature bold and above rule, and are yet considered as proper ornaments in poetic composition. Prose, on the other side, is free in the use of letters, syllables, and words; and is not restrained by measure, or subject to the judgment of the ear. But the sentiments it expresses, and the terms in which they are conveyed, are under the controul of rules. Though the style of prose is so far unfettered, yet should it preserve a calm and moderated tenor; and carry with it proofs of that kind of merit, which is consequently produced by order and arrangement.

SUBTERRANEAN WORLD.

It is a matter of surprise, since vanity has induced mankind to engage in works of great labour and expence above ground, that curiosity has not urged them to investigate the secrets of nature in the bowels of the earth. If in such researches as much expence and toil had been consumed as were necessary to the erection of the tower of Babel, and the pyramids of Egypt, the world had accumulated a vast mass of

knowledge; and Father Kircher* might have spared his fantastic reflections on the subterranean regions. We are not acquainted with any experiment which has penetrated the earth to the depth of half a league perpendicularly. What has been done, has merely broken the earth; considering that the highest mountains bear not that proportion to the vast extent of that part of the globe, which warts and moles do to the human body.

THE DIFFERENCE BETWEEN A MAN OF
SENSE AND A MAN OF WIT.

To be possessed of wit, it is necessary to be endowed with a good understanding. The converse of this proposition is not true. However brilliant, fertile, and active a mind may be, yet, if it be not steady and

* Athanasius Kircher was a famous philosopher, born in 1611 at Fulde in Germany, and died in 1680, after having published twenty-two volumes in folio, eleven in quarto, and three in octavo. The work alluded to by Huet is entitled, *Mundus Subterraneus, in quo Universæ Naturæ Majestas et Divitiae demonstrantur*. He was considered in his writings as laborious and fanciful, rather than accurate or scientific.

under some regulation, it degenerates into absurdity. A person, on the contrary, may have a very useful understanding, and not be a brilliant man. The excellencies of genius consist in the vivacity, variety, and grandeur of its exertions; gifts which nature alone boasts to bestow, and which art and study endeavour in vain to acquire. A good understanding consists in a certain equable, regulated tenor of just thoughts; which qualities are likewise conferred by nature, but which art may considerably improve and augment.

ON THE HEALTH OF OLD MEN.

The appearance of strength and health observable in some old men may be compared to a tower sapped at the foundation. This tower may seem to the eye as strong, solid, and durable as when it was first erected: nevertheless, the foundation is no longer a support, but the tower rests on some slight props; which, giving way, a sudden ruin must ensue*. The foundations

* This first simile may be found likewise in my Lord Bacon's Works. See his Apophthegms.

of vitality are destroyed in old bodies; the radical moisture is dried up; the vital parts are worn out; the machine is sustained by the mere strength of the original con-texture, and by the impression of its first powers of motion being still preserved. I compare likewise this semblance of health in old men to glass bubbles; which, though they appear solid, yet are reduced to powder by an effect of the slightest blow.

ON UTTERING FALSHOODS.

The vice of lying does not properly consist in its opposition to truth. We may say many things which are not true, without incurring the guilt and shame of a lie. Compliments are white lies; and not only permitted, but enforced by custom. Such modes of speech are not considered in their literal sense; but as forms of civility. The vice of lying really consists in conveying a false idea. By so doing we deceive our neighbour, violate the rights of truth, and commit an outrage on the social virtues. On this principle, all mental reserves incur reprehension; which, though in their literal

and grammatical sense are not contrary, yet they are made so by the intention of the speaker, who means to conceal the truth, and to give a false idea to the person with whom he is conversing. When a man addresses a speech to another, he means to raise a new idea in the mind of that person. The communication of this idea is the object equally of him who utters it, and of him who receives it. When we speak, we mean to inform our neighbour, and not ourselves; and if what we say has no foundation in truth, we are liars. There are other modes of falsehood besides that of speech, which may proceed from action or from omission. To pretend not to hear, when we really do; not to see, when we are really intent on the object before us: to pretend to have done that by chance which we really intended: all these circumstances are untruths, inasmuch as they mean to convey false ideas. It may be that we may use sincerity of language improperly: as when we praise a person to his face, we reduce him to an awkward dilemma. In accepting the praise, he is guilty of an

injury to his modesty; in refusing it, to truth. That he should commit the latter fault is most probable; as he would be unwilling to disgust the world by arrogance and ostentation.

CRITICISM.

Since the restoration of learning, criticism has been the principal employment of men of letters. The cultivation of this art was absolutely necessary, after so many ages of darkness and ignorance. It was necessary, if I may use the expressions, to brush away the dust, remove the dampness, and to destroy the worms which devoured and disfigured those ancient manuscripts which had escaped the fury of barbarians and the waste of years. The most profound erudition of those times was employed in bringing to the public light the authors of antiquity: in correcting the faults of various copies, by comparing them one with another: and much knowledge and sagacity found ample exertions, in restoring ancient and correcting corrupted passages. These literary labours

flourished in full vigour, and maintained their vogue, for the space of two centuries. At length criticism descended into an humbler employment, that of searching with great care for authentic manuscripts, of collating them, and in laboriously compiling their various readings. Thus was Gruter engaged during his whole life. Those succeeding critics, to whom these resources were wanting, exercised their knowledge and their sagacity in restoring authors to their original purity; but often misusing their talents by too much refinement, they made difficult what was before plain, and occasioned much perplexity to subsequent critics, endowed with superior judgment, before they could replace things in their proper order, and obviate the ill-grounded objections of their predecessors. Among this description of conjectural critics, Casaubon holds an high rank; which I understand that Salmasius has assigned him likewise. Gronovius is not inferior in this line. But since in our times the best authors have been printed, I can-

not approve of any person addicting himself to this study of hunting after fleeting syllables, and the recovery of perishable words.

SWALLOWS.

In Sweden they pass the winter under the ice. At the approach of the winter they plunge themselves into the lakes, and remain there, buried and asleep, till the spring returns. On feeling the warmth of the sun, they emerge and take wing. Whilst the lakes are frozen, if the ice be broken where it appears most black, large heaps of swallows are seen, lying buried asleep, and half dead. On taking them out, and carrying them near the fire, or chafing them between the hands, they will revive, and make a quick use of their wings. The common people entertain an opinion that the lakes of Sweden have a power of changing the leaves which fall upon them in the autumn into swallows. In other places, swallows conceal themselves in caverns, or under rocks. Between the town of Caen

and the sea, along the river Orme, we have many caverns, where clusters of swallows are found hanging in the form of grapes. The same observation has long since been made in Italy. Albinovanus*, in the elegant elegy which he wrote on the death of Mæcenas, describes the swallows retiring to the rocks as a sign of the approach of winter.

Conglariantur aquæ, scopulis se condit hirundo :

Verberat egelidos garrula, vere lacus.

Frost binds the streams, in rocks the swallows lie :

In spring to cooling streams they twitt'ring fly.

* C. Pedo Albinovanus lived in the time of Augustus, and was contemporary with Ovid (*Eleg. x. lib. 4. De Ponto*), who styles him a divine poet, on account of his *Theseid*. The elegy which he composed on the death of Drusus Nero is highly approved of by the critics. That on the death of Mæcenas is of an inferior character, and the author deemed uncertain. J. Henry Meibomius published these two elegies, and ascribed them to Albinovanus, at Leyden, in 4to. 1665, See Baillet's *Jugemens des Savans*, under this article.

THERE IS NO PART OF KNOWLEDGE WHICH
IS NOT AN OBJECT WORTHY
OF OUR ATTENTION.

Many persons, who pronounce their opinions on the value of the sciences, fall into a capital error in placing an exclusive esteem on that to which they themselves are chiefly led by genius or inclination. A philosopher of our own times, eminent for the depth of his writings and the ingenuity of his remarks, has presumed to assert, that all branches of learning, except philosophy and the mathematics, are trifling and insignificant. Thus does he try to estimate the general powers of the human intellect by his own individual exertions. He that would decide on the merit of each science, should possess a general taste for them all; and be endowed with that degree of candour, which would enable him to fix the respective merit to each science, without partiality for any one in particular. The boundaries of the human faculties are so narrow, and the scope of the sciences so extensive, that the smallest part of any

one may defy the most indefatigable researches. A single blade of grass will suggest to us meditations innumerable, excite a thousand new ideas, and conduct us towards the most enlarged principles, and illuminate the mind with the most brilliant rays of information. I mean not to assert, that a single mind can make itself master of all sciences. The method is, for an individual to apply himself to one science, and occasionally to resort to others, in order to illustrate and assist his favourite study. For my own part, when I have occasion to pursue this method, and have recourse to any branches of knowledge with which I am less acquainted, I envy those who have a deeper insight into them; well knowing the superior pleasures which greater familiarity with those subjects must afford to a cultivated mind.

A DEFENCE OF THE ELEMENTS OF EUCLID.

An author, who published some time since New Elements of Geometry, attempted to correct Euclid, accusing him of not preserving a natural arrangement in

his propositions. Euclid did not pretend to dispose his Elements in the order of nature, but according to the rules suggested by the most easy mode of teaching them. With this view he entitled his books Elements; meaning them to be introductory to the study of geometry, as first principles of that art. When Julius Scaliger, Sanctius, and Schoppius treated in their works of the origin of the Latin tongue, they did not intend by the publication of their researches to abolish the use of the grammar then in vogue (for they made use of them in teaching their own children), nor to offer any new method of learning the Latin language. Metaphysics in the order of nature are the groundwork of all philosophy, and precede natural science with its various departments; but, in the order of instruction, they follow those branches. When an old husbandman first informs his son in agriculture, he does not begin with the natural history of the soil, nor the course and influence of the sun, as the order of nature would require him to do; but he commences his task by telling his

son in what manner he should hold the plow, and how he may most easily and conveniently turn up the furrow.

THE CAUSES OF HARMONIOUS AND DISCORDANT SOUNDS.

Sounds proceed from the air being forcibly put in motion, which we perceive by the impression that it makes on the tympanum of the ear. When a sonorous body is struck or shaken, it communicates to the air around the motion by which it is affected; and that motion operates by undulations similar to those which we may perceive on the surface of a stream, when we throw a stone into it. The more quick and frequent these undulations are, the more sharp is the sound. The treble string of a violin is sharper than the base, for this reason only, that its motion being quicker, produces readier and more frequent undulations. In loosening a string the motion becomes more slack, the undulations more slow, and the sound less acute. On these principles, the causes of harmony

and dissonance are easily accounted for. When the undulations produced by two strings of a violin are equal and alike, and under the same point of time, an unison, or the most perfect harmony, is the consequence: when the contrary of this case happens, a most horrid discord is the effect. When the undulations are equal, but not of the same time, but returning at regular intervals, those beautiful variations take place, which add so much to the charms of music. From this plain doctrine of undulations, we can account for a very remarkable and a very pleasing natural circumstance, which arises from two strings being in unison: when one string is touched, and utters its proper note, the other by mere agitation sends forth the same tone though more feebly. The undulations of the air, occasioned by the string that is struck, puts the other in motion by pulsation, and excites in it certain undulations, which being equal to those produced by the former string, they combine together, and thus the force of each is aided and increased by this communication.

HONOURS PAID TO VIRGIL IN HIS LIFE-TIME.

If we had no other proofs of the merits of Virgil, than what are contained in the infinite praises bestowed on him by the poets of his own age, this testimony would justify our admiration of this great genius. He was preferred to Homer; and the *Æneid* was declared a work which conferred on Virgil the title of the most illustrious of all Roman writers. Those who dared to depreciate this excellent poem the *Æneid*, were held as profane and impious persons. The Roman people, in a crowded theatre, on hearing some verses recited from their favourite author, rose from their seats, to shew their veneration for the poet; and, on hearing that he was then in the theatre, they shewed the same marks of respect with which they would have received Augustus himself. Surely that age was less infected with envy than ours is; and the Romans exhibited in this instance, as well as in others, a magnanimity peculiar to themselves.

ON THE WRITINGS OF OVID, TIBULLUS,
AND PROPERTIUS.

I drew upon me the reproaches of the Academy at Caen, when I declared, in my judgment, that Tibullus and Propertius were superior writers to Ovid. “What,” said the Professors, “do you prefer the feebleness, the sterility of Tibullus, the harshness and the incoherencies of Propertius, to the fertility, elegance, and wit of Ovid?” I answered these questions by stating my opinions in detail. “I am not less an admirer than others of Ovid. He was the delight of my early years. When my taste was improved by time, my praise of Ovid became less general, and I was less enamoured of this kind of poetry. I made a plain distinction of the various merits of his Art of Love, his Metamorphoses, his Fasti, and what he wrote during his exile. His books of Love, especially his Heroic Epistles, are preferable to his other works, by their correctness, elegance, vivacity, and artful composition. Perhaps the matter delighted the author, and the

feelings of his heart aided the powers of his head; or the fire of youth gave strength and beauty to these favourite subjects. The Metamorphoses fall off; they are deficient in vigour, spirit, care, and art. The conduct of his stories, which pleased my infancy, appears now inartificial and uninteresting. The Fasti have considerable merit. The ease with which he could write, enabled him to describe in verse, and with success, a subject very little capable of poetic ornaments. The works which he composed during his banishment, shew by their flatness the depression of spirits under which the poet laboured. The general fault of Ovid is, an unwillingness to restrain his pen. He wants that art which characterizes the great masters of style, by which they represent objects to the imagination of the readers with expressing them. I will not say, with Lambinus, that Ovid is a bad Latinist; but I do assert, that he uses many words which are to be found nowhere else, and evidently for the mere purposes of metre.—In enumerating the faults,

let us not forget the beauties of his style. Through all his works, Ovid exhibits a mind at once elevated, extensive, improved, and polished by his intercourse with persons of elegant manners and high accomplishments. When Ovid is compared with Tibullus and Propertius, his inferiority appears in the faculty of moving the passions or interesting the heart, and in poetic phraseology. It was impossible for a writer like Ovid, abounding in words and prodigal of their use, to cultivate those peculiarities of style, brilliant figures, and animated diction, which mark the distinction between a poet and a versifier. Ovid is nevertheless an entertaining writer; and even in those parts of his works which are overclouded by dullness and debility, coruscations of genius, at frequent intervals, enliven our prospects.

THE DICTIONARY OF HESYCHIUS*.

This work contains all the difficult, sin-

* Critics are not determined on the age in which this eminent grammarian flourished. Sextus Sinensis conjectures that

gular, and irregular words, which a laborious student had observed in the perusal of all the ancient Greek authors; and which he has put together in an alphabetical arrangement, and explained. We can find no term of the above description in any of those writers, which Hesychius has omitted in his Dictionary. From this plan we may judge of the utility of the work, and also of the difficulties inherent in it: such as arise from the inattention of the various copyists, and the daring inroads to which the work has been subjected from grammarians, not sufficiently conversant with the niceties of the Greek tongue. It continues the pursuit of able scholars to correct Hesychius, and their amendments command our esteem for their talents so employed.

the fourth century gave him birth. The first edition of Hesychius was published in folio by Aldus at Venice in the year 1513. Another, superior to the former, came out at Leyden in 1668, in 4to, *all Greek, eum notis variorum*, under the care of Schrevelius. Every modern scholar acknowledges his obligation to the sagacious Toup for his emendations of this author, published at Oxford, 1790. See *Emendat. in Suidam, et Hesychium, 4 vols. 8vo.*

THE EXTRAORDINARY DEATH OF A
YOUNG SWEDE.

A few days before I left Sweden, a singular event took place. A young man in good circumstances, and of fair character, took up a child before the shop of his parents, in the middle of the day, and cut his throat. The man was immediately seized, and brought before the judges; who, enquiring of the culprit the motives which induced him to the perpetration of so atrocious an act, received the following answer: " Gentlemen, I acknowledge my guilt, and expect death as the consequence of it. So far am I from an endeavour to justify my fault, or deprecate my punishment, that I should declare you guilty, were you to discharge me. I have long considered life and death, and have formed my comparison of each. I look on the former as a scene of wickedness and misery, and the latter as a state of innocence and peace. I have long sought an occasion to die; and, thinking I could not procure one without the commission of a crime, I judged that

the highest I could perpetrate would be the murder of this child, who was in an age of innocence, and is now happy. I have made to the parents (who are encumbered with a large family, and very poor) what I deemed a compensation for the injury done to them, by a certain sum of money. I nevertheless am conscious of being very culpable; but I hope to obtain pardon from God by willingly meeting the punishment which you prepare for me, and by behaving in a manner becoming my situation." He went to the place of his execution, singing all the way; and in his whole conduct there exhibited surprising marks of fortitude and joy.

THE CUSTOM OF FREQUENT BATHING AMONG THE ANCIENTS.

The ancients were more attentive to the article of cleanliness than the moderns are. The daily use of the bath, and of the curry-combs with which they scraped the body, produced great neatness, and entirely removed all impurities and disagreeable smells.

The modern practice of wearing linen does not equally effect those purposes, though we change our shirts ever so often. This observation will appear true to any one who considers that a very frequent shifting of our linen will not clear the scurf from the skin, which can only be done by water, and the common practices attendant on the ancient mode of bathing*.

CICERO ON OLD AGE.

This excellent writer, in his agreeable treatise on Old Age, is guilty of the following injudicious and false sentiments, which he puts into the mouth of the elder Cato. This philosopher having observed, that those persons who search for happiness in their own minds, become insensible to the maladies incident to human nature.—
“ Quo in genere in primis est senectus,

* The Romans made use of warm water in the first instance; and afterwards of a cold water bath; or often threw themselves into a river. The vigorous exercise which they were in the habit of using, and their want of linen, made all these precautions indispensable.

quam ut adipiscantur omnes optant, eandem accusant adepti: tanta est inconstantia, stultitia, atque perversitas:” Now the greatest of these ills is old age; yet it is a state we all wish to reach, but we all murmur at the evils attending on it: such is the fickleness, folly, and perverseness of the human heart.—But who, it may be asked, wishes for old age? What vigorous young man would be an infirm old one? We hope to live a long time, indeed, but not to grow old. It is length of years, and not age, we all desire. It is the extent of time we want to enjoy; and not the term by which it is bounded, that we aim to arrive at. The purpose of taking a walk is, that on returning home we may find ourselves in better health and spirits, by an agreeable and moderate degree of exercise. We do not walk out merely with a view of returning home; for in that case we should not have stirred from our chairs. In like manner, we pray to live many years, at the end of which we indeed must meet with old age, but without any desire of encountering that period.

**CICERO'S STRICTURES ON THE STYLE OF
THUCYDIDES.**

When Cicero, in his excellent treatise called the Orator, complains of the style of this historian as abrupt and close, and by its brevity obscure, abounding more in thoughts than words, he must have had his eye on the speeches introduced by him in his history; for no objections of that kind can be made to his narrations. In them Thucydides neither appears diffuse nor redundant; nor is the composition defective in vigour or perspicuity. Cicero therefore formed his judgment of Thucydides by placing him in the light of an orator, which the nature of his subject naturally led this eloquent writer to do*.

* The reader will see the justice of M. Huet's criticism on Cicero more clearly, if the passages alluded to by him be annexed. "Quis porro unquam Græcorum rhetorum a Thucydide quidquam duxit? At laudatus est ab omnibus; fateor; sed ita ut rerum explicator prudens, severus, gravis; non ut in iudiciis versaret causas, sed ut in historiis bella narraret. Itaque nunquam est numeratus orator." What Greek orator was ever indebted to the writings of Thucydides? He has great merit, I allow; but it consists in a steady, grave, and *solen*

ON THE ESSAYS OF MONTAIGNE.

These essays may truly be called *Montaniana*, as they contain a collection of the thoughts, &c. of Montaigne, made without any arrangement or connection. This circumstance, perhaps, rendered the Essays so entertaining to his own countrymen, who dislike the toil of reading long dissertations; particularly those of the present times, who hate the severe attention which works written with method and precision naturally require. The freedom with which he writes, and the variety of his composition, the abundant and successful use of metaphorical expressions, have supported the character of Montaigne as a popular writer for more than a century,

mode of narration: not like that of a person conversant with public speaking, but of one employed in reciting the history of battles, &c. Again: “Ipsæ illæ conciones ita multas habent obscuras abditasque sententias, vix ut intelligantur: quod est in oratione civili vitium vel maximum.” His well known harangues are written in a manner so obscure and intricate, both as to style and sentiment, that they are with great difficulty to be understood. Such an objection, urged justly against a speech of a political nature, cannot be obviated by any excuse.

and still continue to preserve his reputation. Metaphors are a favourite figure of speech ; and shew a mind of vigorous powers, according to the opinion of Aristotle, that at the same time teems with imagery, quickly engendered by the vivacity of the imagination, and dexterously selected and applied on every occasion by the soundness of the judgment, and the correctness of the perception. The faults of Montaigne are his egotism, and his licentiousness of style. A respect to the public is due from all persons who address them openly, as is the case with an author.

ANGELUS POLITIANUS.

Angelo Basso (for so he called himself) was one of the most elegant writers of Italy. He had been tutor to Leo X. and had for his own preceptor Andronicus of Thessalonica. In this fortunate period, Nature seemed to make an effort to re-establish the study of literature, by producing at this æra so many men of genius, whose combined labours contributed to disperse the clouds of ignorance which had dark-

ened Europe during so many ages before. When the Turks invaded Greece, Italy reaped an advantage of that event, in all the learned men among the Greeks seeking an asylum with her. The family of the Medici admired and patronized these learned emigrants; and they could name, among their scholars, the most distinguished persons of Italy, both for abilities and rank. In this number we must not forget Leo X. who was both a genius and a protector of men of talents. His court was an academy. Angelus Politianus has obtained his eminent reputation by his skill in polite literature. His style in prose and verse is elegant and pleasing. In the edition of his works, I know not why the Ode is omitted, which he wrote in order to prefix it to an edition of Horace, published by his friend Landinus. This Ode is one of his best; and I do not hesitate to compare it with the first lyric compositions of Horace. This great genius was lodged in a very indifferent person. Paul Jovius humorously and expressively describes him thus: “*Facie nequaquam ingenua et liberali, ab enormi*

præsertim naso, subluscoque oculo perabsurda." He had not a gentleman-like nor indeed an ingenuous countenance ; and moreover it was much disfigured by a squinting eye, and a most enormous magnitude of nose.

ON RECEIVING LETTERS.

Whenever I receive letters late in the evening, or very near the time of dining, I lay them by for another opportunity. Letters in general convey more bad news than good ; so that, on reading them either at night, or at noon, I am sure to spoil my appetite or my repose.

PHILOSOPHY FOLLOWS THE ORDER OF NATURE.

In reading the lives of the Greek philosophers, written by Diogenes Laertius, one is naturally led to meditate on the history of philosophy, and to observe the progress which was made in Greece ; and to remark that it follows the order of nature ; in the first instance attending to necessary wants, and from thence gradually proceeding to-

wards refinement. The first effort of philosophy was employed in the care of the body and preservation of the life of each individual; and this purpose was effected by the knowledge of physics. The next object was, to regulate the passions of men, in order to constitute an intercourse between man and man; and this wish produced the study of morals. It was afterwards proper to cultivate the powers of the understanding, and to rescue them from their native obscurity; to render the mind capable of attempting the arts and sciences, by improving the powers of reason, and strengthening them by exercise: which important end philosophy laboured to arrive at, by a diligent attention to the art of logic.

QUERY—CAN ALL THE SENSES BE
REDUCED INTO ONE, VIZ.
THAT OF FEELING?

Some philosophers have been desirous of contracting the five senses into one, namely, that of the touch; asserting, that the sight is a kind of feeling experienced by the eye,

and impressed by particles emanating from a visible object; that the hearing is produced by the air put in motion, by a sound striking upon the tympanum of the ear; that the smell is occasioned by the contact of a vapour, arising from an odorous body, with the nostrils; and that, in the case of taste, the tongue and palate are affected by the savoury particles of the things which we eat invading their surfaces. I admit that each of the sensations is produced by a kind of touching; that is, by an application of the object, or its form, to the particular instrument of sense; but I do not allow that the five senses are one and the same. The same bow strikes all the strings of a violin, but does not produce the same sound. The senses having nothing in common, but the circumstance of being operated upon by an exterior object; in every thing else they differ. The external object, the organ of sensation, the manner of its application, vary. Some organs of sensations are superficially affected; as the ear: some are penetrated, and by a more lasting power; as the smell and

taste. To comprehend these various affections of the senses by the general term *touch*, two significations must be annexed to that word. The one general, and common to all the senses, which I have endeavoured to explain; and another peculiar to the sensation of touching, which produces a feeling or sensation materially distinct from the four other modes of impression.

AN AUTHOR'S GENIUS TOO OFTEN APPRECIATED BY THE RANK WHICH HE HOLDS IN SOCIETY*.

Plato, in his Dialogue on Temperance†, put this assertion in the mouth of Socrates; which, though it be a just and useful adage, is nevertheless too often neglected: “ We

* Pope has ridiculed this folly with his usual humour and severity.

What woful stuff this madrigal would be,
In some starv'd hackney sonneteer, or me!
But let a Lord once own these happy lines,
How the wit brightens! how the style refines!
Before his sacred name flies ev'ry fault,
And each exalted stanza teems with thought.

Art of Poetry, line 419.

† Charmid. tom. ii. p. 161.

should not consider by whom such a thing was said, but whether it be true and reasonable in itself." The Arabians* make use of a proverb, "Examine what is said, not him who speaks." Our age and nation seem little influenced by these wise precautions. The Emperor Hadrian † presumed upon the power of his authority to stamp a value on the writings of genius, because he could affix one to that of the national coin. Since Alexander chose to reward the poet Chærilus ‡ for his bad verses, we may be excused from appealing to that Prince's judgment on the subject of poetry. The rational part of posterity will consider Chærilus as a paltry poet, and Alexander as a bad critic.

GOOD JUDGES OF POETRY ARE MORE
RARE THAN GOOD POETS.

In my small treatise on the Origin of Romances, I advanced the above paradoxical opinion, which yet no one has come

* Proverb. Arab. Cent. i. Prov. 88.

† Spartan. in Hadrian. cap. 16.

‡ Horat. Ep. Lib. II. Ep. i. v. 232.

forward to confute. M. Segrais, to whom I addressed the Essay, agreed with me in that opinion. The term *poetry* is very comprehensive; including the epigram, ballad, and epic poem, burlesque poems, and the most sublime odes. To be a judge of these various species of poetry, a person should be conversant with the nature of each, and the rules by which that kind is governed. How few such critics are to be found! But if these requisites be allowed them, there are more still wanting to complete their sufficiency. Genius and taste are necessary ingredients in a critic; which are the gifts of nature, and to be sought in vain by study and toil. A critic must likewise have a fine and delicate ear; a quality which nature must give, though application may improve it. We hear of men of great talents who cannot relish music. Lipsius, Malherbe, Segrais, and M. Menage, had no music in their souls. To those on whom nature has bestowed this gratification, flowing, easy, and harmonious versification affords the most exquisite enjoyment. After the same manner,

when two chords of an instrument are in unison, if one of them only be touched, the other utters the same tone without the hand of the artist. I resign to the multitude the privilege of criticizing songs, madrigals, and epigrams. The last kind of composition is directed by rules, though not very extensive in their nature. As the last proofs of the truth of my position, I shall produce Malherbe and Corneille. The first used to prefer Statius to all other Latin poets. The latter I have heard myself, with astonishment, pronounce Lucan superior to Virgil.

MORAL REFLECTIONS OF ROCHEFOU-
CAULD.

Whilst this writer was engaged in his book of Maxims, Madame de la Fayette*, who had considerably assisted him, shewed

* Madame de la Fayette, wife of Count de la Fayette, was the intimate friend of Huet, Menage, Fontaine, and Segrais. The latter she suffered to publish under his name the celebrated romance of Zayde. She was the patroness of men of learning, and a very valuable acquaintance of the Duke de la Rochefoucauld, who declared his obligations to her for her advice in the reformation of his conduct.

me some copies of it, and asked my opinion on the subject. Although she seemed much pleased with the author, who has displayed so intimate a knowledge of the human heart, and detected the secret motives which self-love in vain endeavours to conceal, and has displayed them in new and elegant expressions, I fairly told her, that I thought the book in general erroneous; not excluding the title of Maxims. Maxims (added I) are truths self-evident, and universally acknowledged; but the positions of this volume are recent, little known, and discovered by the powers of a mind at once penetrating and perspicacious. The book should be called Moral Reflections: a title, on my recommendation, it afterwards adopted. Moreover (said I) the positions in detail appear to me as false as the title. When they attribute those secret sentiments, that hypocritical exterior, those depraved motives, and perversity of conduct, to men in general, an unjust attack is thereby made on human nature. Man is by nature upright, candid, and virtuous, and directed by his reason to the

choice of good and the hate of evil; and it happens not till he is corrupted by vice that man becomes the depraved and perverse character here described. Besides, the strictures which the author throws out on the corrupt state of mankind contain more sagacity than candour and equity. In his condemnations he is not always just; overcharging his characters with more faults than belong to them, commenting on actions with prejudice and malevolence, and placing under a bad view motives and proceedings of innocent tendency. Nor is he sufficiently discriminate in allotting the degrees of vice in an individual. He assumes the Stoical axiom, that a man guilty of one vice, or fault, will commit all. He does not make the distinction of atrocious crimes, and weaknesses, and frailties. To conclude, the author frequently ascribes a vice to a character, not because experience told him that it would be found there, but because he had just then hit upon a lively expression or an ingenious phrase, in which he could dexterously couch his accusation, and bring forth his charge.

ERUDITION IS NOT THE PATH TO
FORTUNE.

They who endure the toil of study, with a view to riches and honours, will be very much disappointed. All the world has heard of a French treatise on the Miseries of Scholars, but none has appeared descriptive of their felicities. In fact, the retired life, the inactivity with respect to all business in common life, or public employments, which an attention to study requires, and that internal recluseness and abstraction of mind, so peculiar to the student, are all circumstances averse from the acquisition of wealth. He on whom the Muses have smiled in his infancy will scorn the praises of the multitude, the fascination of wealth, and the enticements of honours; and will find that his toil is the only adequate reward which can satisfy the mind of a scholar. He will not be repelled by the length, nor disgusted by the drudgery of his labours. His passion for learning will increase with his acquirements; and, whilst his diligence procures him fresh in-

formation, he will discover his numerous deficiencies, and be induced to redouble his attention. These sentiments are not declamatory. I write from experience of the truths which I advance, the experience of my whole life, which I wish protracted for no other reason than that I may employ it in future investigations. Nor let the hoary student be discouraged, should he find himself sometimes going backward instead of forward; but impute his misfortune to the incapacities of age, and to the languor that faculties long harassed by continual application must necessarily endure. When Joseph Scaliger (in the Scaligerana, p. 313) says, that if he had six children, he would not bring one up as a scholar, but send them to the courts of princes; he talks in a manner unworthy of his great talents and erudition. Moreover, his own life, wholly employed in literature, militates against this assertion. His ambition of being a prince, and his chimerical hope of attaining that eminence, prevailed over his literary ardour, though that was very uncommon. He disgusts his readers with

his arrogant complaints and ungovernable pride. This folly he inherited from his father, Julius Scaliger; who quitted the profession of a surgeon, to put on a cordelier's habit, expecting by that means to be made a cardinal, and afterwards to arrive at the Papal chair. His ambitious views did not succeed; and he latterly was satisfied with entitling himself Prince of Verona.

OBSTACLES IN THE PATH OF ERUDITION.

To those who express their astonishment at the small number of learned men, I answer by saying, that the wonder consists in there being so many. When I reflect on the various circumstances which must concur in producing an eminent scholar, such a character appears to me as the product of chance, rather than of premeditation and design. I mean not to palliate ignorance, or to apologize for the present decline of learning. So great are the advantages that the scholar possesses, that I wish to excite the wishes and to animate the industry of every one towards their attainment; whilst at the same time I warn

them of the difficulties of climbing the rough mountain, on whose top Cebes has placed this valuable prize. To constitute a learned man, the gifts of nature are in the first line of desiderata; a solid understanding, a quick apprehension, a retentive memory, a healthful and vigorous body, a disposition steady, constant, and uniform; diligence which years cannot impair, an insatiable thirst of knowledge, and an invincible attachment to reading, &c. Without the gifts of fortune, nature will have been generous in vain.

— Cujus conatibus obstat
Res angusta domi.

Whose ardour Poverty restrains
By his indissoluble chains,

must confine his exertions to defend himself from the exigencies of the moment. We must think of merely living, before we can endeavour to live pleasantly and with distinction; and the conveniences of life must be a consideration superior to the love of study. Besides, we are born under sub-

jection to our parents, who place us in those situations and employments, which they think most likely to promote our interests or theirs in the world; without knowing, or even examining, the genius and talents of the persons they thus dispose of. We are acquainted with no instance of a parent destining his child to the pursuit of letters. Practical skill in some civil profession, and not erudition, is the object of a parent, who bestows an education on his son. An exclusive application to books, as the sole employment and the pleasure of life, is the choice of the student himself, inspired with a love of letters; which neither the fascination of riches or ambition can supplant, nor the fears of poverty, nor the dread of labour and obscurity, can extinguish. Horace, in the Ode which Julius Scaliger so highly prized, that he would rather have been the writer of it than a King of Spain, has clothed the above sentiments with all the charms that brilliant composition, united with truth, are capable of bestowing*.

* Ode xxx. book 4: *Quem tu Melpomene, &c.*

THE DIFFERENCE BETWEEN MEN OF EXTRAORDINARY AND THOSE OF MODERATE TALENTS.

I do not call him a man of genius who has applied himself with success to one science, and become a complete master of it. Such a degree of proficiency may be obtained by the means of habitual and unremitting diligence, without the aid of transcendental powers of the mind. A person of moderate talents, who confines their exertion to one subject, surmounts all the difficulties in his way; not by his vigorous efforts, but by the length of his perseverance. Drops of water hollow a stone, not by the force of their descent, but by the continuation of it. Clavius*

* Christopher Clavius was a learned mathematician of the sixteenth century, a native of Bamberg, and a Jesuit. That order sent Clavius to Rome, where he was considered as a second Euclid. Pope Gregory XIII. employed him in the reformation of the Roman calendar; which work he executed with honour to himself. In the year 1581, he defended the new calendar against the attack of Scaliger. Clavius died at Rome in 1612, aged 75. His works are edited in 5 vols. folio. The most popular parts of his labours are his Arithmetic and his Commentaries on the Elements of Euclid.

appears to me to have possessed talents of this description. The long and laborious attention which he applied to the study of the mathematics, rendered him an eminent geometrician. I call him a man of genius, who shews a capacity to comprehend whatever science he applies to; and finds none too difficult for his talents to penetrate into and fully occupy. Such success must originate from a genius at once lively, extensive, vigorous, and indefatigable. Such powers, confined to a single science, must make uncommon progress, and leave far behind the tardy perseverance of others. We must suppose that Archimedes, who discovered such knowledge and extraordinary skill in the mathematics, was also capable, in an eminent degree, of rendering himself illustrious in all other branches of science. It is rare indeed that a mind of so strong a wing restrains its excursions in the limits of one science. Such a mind will enter on many, and succeed perfectly in some; but by dividing its attention among several objects, the application of its powers to one individual department

becomes less fervent, and the multiplicity of pursuits must obstruct the progress towards a more intimate acquaintance with any single science.

THE FEAR OF THUNDER.

The fear of thunder, which men exhibit, seems justifiable by the like apprehensions of this explosion of the clouds, expressed by all other animals:

Fugere ferae, et mortalia corda

Per gentes humilis stravit pavor.

Virg. Georg. lib. i. lin. 330.

The nations shrink appall'd: the beasts are fled:

All human hearts are sunk, and pierc'd with dread.

Warton's Translat. of the Georgics:

Hesiod, from whom Virgil borrowed this passage, says, that not only animals in general, but that even the most savage beast fled at the sound of thunder. With respect to man, it may be observed, that reason should controul his fears, or proportion

them to the danger; that the mischief which a fever does in the course of a summer in Paris, is greater than what is occasioned by thunder during fifty years through the whole country. But this mode of arguing, though seemingly specious, is hollow and inconclusive. The evil produced by a summer fever extends through the whole season, and is divided into the various parts of it in an equal degree: whereas the danger of thunder is condensed into one single point of time, and the peril of that instant is comparatively greater than any one moment of a fever. A wall, which threatens to fall, has killed no one since it was built; yet it is certain that it will fall some time or other; and, when that happens, the danger becomes instantaneous: which evil moment we are to take into the consideration of danger, and not the time in which it has continued to stand, without the peril of falling.

OBSERVATIONS ON TACITUS THE HISTORIAN.

I mean not to depreciate the merit of

this writer, which is so generally acknowledged, and which consists in the sagacity which he discovers in recording the motives of the actions of his characters, and in his political wisdom. I mean to lay open the sources of these great qualities of the historian. Tacitus was acquainted with the deep and radical depravity of the human heart; and with the passions, which are the spacious fountains from which human actions take their rise. He well knew that pure, unselfish, and uninterested virtue was not to be found among mankind. On this principle his conjectures and his reasonings are founded. In his enquiries into the motives of any proceedings, the most interested appeared to him in general the most probable; and he thought that he should incur less mistakes in his suppositions, if he adduced the most blameable sources of action. This maxim is useful within certain restrictions: but Tacitus carries it too far; and by this distrust often deprives real virtue of its due approbation and merit. It will not therefore be doing this writer an injustice, if we treat him as

he does the persons whose actions he relates, by ascribing to him, as the foundation of his censures and conjectures, the same cause, namely, the malignity of the human heart. Nor shall we be mistaken; if we lay down the same cause as the true origin of the praise bestowed by his readers on the author. It is certain, we are soon tired with languid and prolix panegyrics. The salt of satire and abuse is agreeable, and adds a poignancy and flavour to the perusal of Tacitus; and the quantity of encomium bestowed on this author appears to arise from its rarity.

THE CAUSE OF THE RICHNESS OF CERTAIN LANGUAGES.

The richness of any language is in proportion to the number of people by whom it is spoken and used. The more numerous the nations are who are conversant with it, the more the terms of a language will be multiplied. Each country has its particular customs, and modes of acting and thinking; and the various districts, containing natural and artificial productions

peculiar to themselves, together with the terms expressing them, concur to augment the mass of the common vocabulary. The Greeks having subjugated the Persians and a part of the Indies, and having sent colonies to the west and the south, their language received very considerable augmentations, and attained that richness and splendour which we so much admire. To this the Latin tongue succeeded, by the means of the Romans conquering the greatest part of the world; and became almost an universal language, as it was the interest of persons in the most remote regions of the empire to cultivate a knowledge of it. The empire of the Saracens, which extended from the extreme parts of Spain to the eastern coast of the Caspian sea, and comprehended the spacious regions lying towards the south, namely, Arabia, Ægypt, and Africa, gave the Arabian language a prodigious secundity. These three empires, of the greatest known extent, communicated to their respective languages the most abundant fertility: of which no other records have supplied us with examples in

any degree equalling these instances of cultivated speech.

THE POLES ARE THE MOST LUMINOUS
PARTS OF THE GLOBE.

It is a paradoxical, but an incontrovertible position, that the north, which in the Hebrew, Greek, and Latin tongues, is described by the terms signifying obscurity, is yet the most luminous part of the globe. The Cimmerians, according to the opinion of the ancients, lived in darkness; which notion arose from their vicinity to the north pole. Yet, notwithstanding these prejudices, the arctic and antarctic poles enjoy light for a longer space of time than any other parts of the world. In the torrid zone, and particularly under the line, night immediately follows the setting of the sun, without any visible twilight; and the inhabitants of those regions have exactly six months of day-light, and no more. The twilight begins and augments in proportion to the distance of the places from the equator, and their approximation to the pole. We find this circumstance accounted

for by the science of optics; which teaches us, that the rays of light falling obliquely on a diaphanous medium, are refracted more or less, according to the angle of incidence being more or less acute. The rays of the sun falling on the line in a perpendicular direction, suffer no refraction. At the poles, the rays of light are very much broken, and thereby a long twilight is produced, or the quantity of light increased. I put this position to an experiment when I was in Sweden; where I wrote without a candle two hours after the sun had set.

A NATURAL PHENOMENON EXPLAINED.

When in summer time, after several days of fine weather, a storm, attended with a gentle fall of rain, arises about noon, and the sun immediately afterwards breaks out with its former splendour, the leaves and blossoms, on which the shower has fallen, are burnt up, and all hopes of fruit extinguished. The common people in Normandy, and in other provinces of France, mark this phenomenon by the term *brouiture*;

and call the trees thus affected, *brouies*, or blasted. The term uredo, used by Cicero*, which may be interpreted heat-blast, is very expressive of this circumstance, as the effect seems produced by a red-hot iron. Naturalists have often attempted to account for this strange event, but their reasonings appear inconclusive. The solution, which I am about to propose, appears to me, though new, to be satisfactory. In the calm days of summer, some dust, more or less, according to the quantity of motion in the air, lights on the leaves of trees, &c. as on other places. When rain falls on this dust, the drops collect themselves together, and assume an oval or round form, as it happens when water is thrown on a sanded floor. These globules of water, remaining with the leaves and blossoms, act upon them in the same manner as those convex glasses called burning mirrors do on those persons who approach them. But when the shower is heavy and lasting, the effect of the sun's emerging soon after it, is

* Si uredo aut glando quippiam nocuit. Nat. Deor. 3, 35.

not the same, because the force of a long and violent rain removes the dust, which would form itself into water globules; and the drops of rain, losing that round figure, in which consists their burning quality, expand themselves, and produce not the former singular process.

WHY ARE SOME DISEASES CONTAGIOUS,
AND OTHERS NOT?

Neither naturalists nor physicians have given a rational solution of this problem. The gout, the gravel, the epilepsy, the apoplexy, are not contagious. On the contrary, the plague, the dysentery, the bloody flux, the great and small poxes, communicate themselves quickly, and become endemial and dreadfully destructive. An answer to this question I think may be given, by introducing the following circumstance as a cause of this difference among diseases, which, though not an obvious one, yet carries with it great appearances of probability. I may assert, that in general, contagious maladies generate worms in abscesses, carbuncles, and ulcers, whe-

ther external or internal, in a more or less degree, and of various natures. I do not mean to account how these worms are produced: I only contend that the effect is common, constant, and frequently visible. These worms, by a revolution natural to them, as is allowed, change themselves into small flies, in a short space of time, and in great quantities. When these flies are sensible of the use of their wings, they take their flight. Being dispersed here and there, they enter into the pores of the human body, kept open by perspiration, and infuse the poison into them, which they brought with them from their former nests. For this reason, during any contagious disorder, it is beneficial to general health to light fires in many places, in order to purify the air. The atmosphere is purged, but not in the manner commonly adduced, viz. by rarefying and changing its component parts, but by burning and destroying these flies, with which the air abounds; as they hurry towards the fire, in the same manner as gnats surround a candle. An opposite quality to heat, frost,

destroys these animalcula; if not so effectually, yet to a great degree. Some of them may escape the rigour of the cold, and keep up the contagion; as some centuries ago happened in Denmark, and in the adjacent regions, in the instance of a disorder which was called the black plague.

THE LITTLE DIFFERENCE BETWEEN A
LEARNED AND ILLITERATE PERSON.

Such is the constitution of the human intellect, that great diligence and unwearyed toil can produce to the student only imperfect and limited knowledge; and that portion which he obtains has little of certainty, but much of doubt and obscurity. To call this science is presumption; inasmuch as the partition between human knowledge and ignorance is very thin. If we admit this obvious truth, we must also allow that the difference between the learned and ignorant man is not very discernible. I compare these two characters to two persons who are both looking towards a level plain; the one in a standing, and the other

in a sitting posture. The latter sees only a little way round him; the other sees somewhat at a greater distance. But the superior extent of his view, compared with the vast expanse of country which he does not and cannot see, and with the rest of the earth, is so disproportionately small, that his advantage of prospect over that of the person sitting, is not worthy of being mentioned. Thus the same proportion subsists between the ignorant and learned man, as is found between the man who sits and the man who stands on a level plain, and the inequality is very small indeed. On the contrary, the disproportion between the knowledge of a learned man, and the parts of science to which he is a stranger, can only be estimated by a comparison with finite and infinite.

LOVE, A MALADY OF THE BODY.

Love is not only a passion of the human mind, as hatred and envy are, but also a disease, which affects the body as a fever does. This opinion is not simply a supposition, but is founded in experience. A

person of high fashion and well-known character, who had contracted a most ardent attachment to a lady of great merit and accomplishments, was obliged to leave his country, and join his regiment abroad. His affection, during his absence, was kept alive by a warm and constant course of correspondence with his mistress; till at the end of the campaign a most dangerous illness threatened him with death. In process of time, he recovered his former state of health; but no longer retained the passion he had so long nourished in his bosom. The violent regimen, which his disorder had compelled him to use, had, without his being conscious of the change in his mind, totally eradicated the affection to his mistress. He paid the lady a visit immediately on his return to his country; and found, to his surprise, her conversation indifferent to him, and her person uninteresting.

AN ASSERTION OF SCALIGER REFUTED.

I was surprised to find the following passage in the Scaligerana: "I thought Clavius had been somebody. He is indeed con-

versant with the mathematics, but ignorant in all other branches of science. He is a German, with a mind dull and patient. Such persons should study Euclid. A man of genius can never be a great mathematician*." This observation put me in mind of a bon mot of Arcesilas the philosopher, speaking of his tutor in this science, related by Diogenes Laertius, who mentions Hippo-nicus as an ingenious, but an heavy and dull man. "Geometry," observed Arce-silas, "must have got into the head of Hippo-nicus by entering into his mouth, in one of his violent and frequent fits of gaping." Scaliger's unqualified axiom is absurd, as it would exclude from the title of genius Pythagoras, Plato, and many other men eminent for their geometrical knowledge. The truth is, that ingenious men exhibit their talents in various ways; and that great talents are confined to no-

* Putabam Clavium esse aliquid. Il est confit en mathema-tiques, sed nil aliud scit. Est Germanus, un esprit lourd et patient; et tales esse debent mathematici. Praeclarum inge-nium non potest esse magnus mathematicus. Scaligerana;
Part II. Amst. 1740.

one branch of science. Geometry requires a mind calm, gentle, attentive, and circumspect. A fiery, impetuous, daring, self-confident kind of genius, fertile in thoughts, and exerting itself by sudden sallies, and sudden and irregular flights, is not adapted to geometrical studies ; which demand a steady and direct movement forwards, deviating neither to the right or left hand, but keeping its object ever in view ; a mind severe over itself ; restraining the imagination, and suffering no indulgence of it, unsanctioned by the rigid mandates of reason. But the powers of imagination are neither denied or withheld from the geometrician, but a moderate use of them recommended. The qualities of fertility, freedom, quickness, and vivacity, which distinguish the characters of those whom we call wits, are not calculated to make them geometricians. When a geometrician is a man of wit, he has a great superiority over men in general who possess that quality, by possessing a mind at the same time capable of being governed and directed by the most precise and rigorous rules of geo-

metry; an advantage very seldom to be found in mere men of wit. Scaliger's harsh observation on mathematics was produced by the unpleasant remembrance of the fate of his Cyclometrics, in which he attempted to demonstrate a method to square the circle, and in which a most palpable instance of false reasoning was detected and exposed by a very obscure and unskilful geometrician.

MAN NOT A WHOLE, BUT A PART OF A WHOLE.

Much vice has arisen in the conduct of human life, from man considering himself as a whole, and not as a part of a whole. Hence, in the choice of evil, and the pursuit of good, he confines his wishes within himself. He errs greatly in this view of himself as a system, instead of being connected with many parts of a vast whole. This whole is a great chain, consisting of lesser chains, so combined, that no single one can be moved, without borrowing from or communicating to others the powers of

motion. Man, as a natural being, is indebted for his formation to heaven, to the elements, and to his parents. For the support of his existence he is dependent on his fellow-creatures, on animals, and on the elements. As a moral agent and social creature, he is dependent on civil community, to whose rules he must accommodate himself; and on men, whose kindness he must conciliate by a line of conduct which he wishes should direct their conduct towards him. When man forgets these truths, he relapses into self-love, and becomes a monster of vice. But in conforming himself to them, he discovers the mutual connection of all things with himself, and the reciprocal aid and benefit given and received under this system; of which being a part, an irregularity on his side must disturb the uniformity and the agreement of all the other constituent parts. After the same manner in the body should the feet, pretending to be made only for themselves, refuse to perform their office to the body at large; should the eye cease to di-

rect, and the hands to aid, and the belly to nourish, the human machine must fall into ruin*.

* This doctrine pervades the whole system of Pope's Essay on Man; and in the following passages a very strong similarity, if not imitation, may be discovered:

Vast chain of being, which from God began,
Nature's ethereal, human, angel, Man!
Beast, bird, fish, insect, what no eye can see,
No glass can reach, from infinite to thee!

• • • • • • • • •

From Nature's chain, whatever link you strike,
Tenth, or ten thousandth, breaks the chain alike.
And, if each system in gradation roll,
Alike essential to th' amazing whole,
The least confusion but in one, not all
That system only, but the whole must fall.

Again:

Look round our world: behold the chain of love
Combining all below, and all above.

• • • • • • • • •

Nothing is foreign: parts relate to whole:
One all extending, all preserving soul
Connects each being, greatest with the least,
Makes beast in aid of man, and man of beast.
All serv'd, all serving; nothing stands alone:
The chain holds on, and where it ends unknown.

Ethic Epistles, 1st and 3d.

**THE OPPOSITE OFFICES OF A JUDGE AND
PLEADER.**

On all trials in a court of justice, the judge and advocate assume opposite characters. The judge strives to discover the truth: the pleader to conceal or disfigure it. The judge keeps the medium, which is the point of equity: the pleader searches out the extremes. The judge must be rigid, austere, and inflexible: the advocate supple and accommodating; complying with the inclinations of his client, and entering into his interests. The judge should be steady, uniform, and unvariable; pursuing ever one direct line: the pleader adopts every mode of proceeding. The judge must divest himself of the influence of his passions: the advocate endeavours to excite those of his audience, and appears to sympathize with the feelings of his client. The judge should hold his scales in the same straight lines, and preserve the equilibrium: the advocate flings a weight into one scale, and destroys the balance. The judge holds

a sword in his hand: the pleader endeavours to wrest it from him.

A VULGAR ERROR REFUTED.

Frogs are produced in the same manner as other animals. The female lays her eggs, and deposits them in holes of the earth; where she nurses them, as toads do their young ones, *in ventusque cavis bufo*. After great rains, the water, deluging the little caverns in which they lay their nests, obliges them to leave them, to prevent destruction. This sudden appearance of the frogs, after a good deal of rain, induced the common people to imagine that they were engendered in the rain, and so came down from the skies. In Lapland, the sudden appearance of rats, bred in the mountains, after heavy showers, gave rise to the same opinion in that country concerning their generation. Olaus Magnus*, the great Swedish naturalist, adopted this belief about frogs; but, though respectable in other points, the

* Wrote in 1544.

honest Swede is in this an object of indulgence: which I can sooner grant to him than to Wormius†, the learned Dane, who lived in our times, and has thrown great light by his researches into the history of northern nations. Yet he does not scruple to assert roundly, that the frogs might have been produced in the air, and descended upon the earth in a shower.

**EVERY TREE IS PRODUCED FROM A
SCION.**

In the kernels of fruits, and in most seeds, this scion is discoverable. If the skin of the kernel of an apple is laid open, a small scion, planted at the head of the two lobes which form the kernel, may be perceived. By applying sufficient moisture and warmth to this scion, it begins to vegetate; and, in process of time, to extend and enlarge itself by nutrition into a full grown tree. An onion, hung up in a kitchen, and receiving warmth from its situation, frequently puts forth its scion. The

† Wormius wrote in 1643.

tender shoot is supported by the moisture in the body of the onion, which at the same time serves as a bed of earth to it. This same circumstance takes place in many plants, which vegetate under ground, where they meet with a due portion of heat and moisture. As grains contain the scion from which trees are by length of time brought to their full size, the same reasoning appears to be applicable to the generation of animals; and we are justified by analogy, in asserting, that the seed of an animal contains an embryo animal.

ECLOGUES.

Ancient writers of eclogues introduce their shepherds sounding verses with their pipes. This circumstance, though obscure and difficult, and frequent in writers of pastoral poetry, no one commentator has endeavoured to explain, or even taken notice of. The poets represent their swains, as not only playing the tune of their compositions on their reeds and pipes, but repeating the words of them. When Virgil says, in Eclogue viii.

Incipe Mænalios mecum, mea tibia, versus,
Begin with me, my pipe, Mænalian strains,

he wishes that the pipe should resound the shepherd's *words*; but how could his mouth, employed by the pipe, repeat the verses? or what could the pipe utter beside the air of the verses? The same poet, in his first Eclogue, introduces a shepherd, who, playing on his pipe, is said to make the woods resound with the *name* of his mistress: this obscurity can be dispelled by this conjecture alone, that the voice first sang the air, and the flute repeated it. Virgil seems to be aware of this difficulty, and to have obviated it, by giving the two employments of singing and playing to two different persons:

— Boni quoniam convenimus ambo,
Tu calamos inflare leves, ego dicere versus.

Eclogue v.

Since thus we meet, whom diff'rent fancies
lead,
I skill'd to sing, and you to touch the reed.

WABTON.

CAN TWO UNEQUAL NUMBERS, MULTIPLIED INTO THEMSELVES, PRODUCE THE SAME NUMBER?

Clavius has advanced this position in the second volume of his Algebra, page 17, admitting it to be incomprehensible; but asserting, that the human mind is incapable of controverting it. The example which Clavius has exhibited, will shew that the error originated in himself alone. The two numbers which he proposes are, 4—1, and 1—4: that is, 4 minus 1, and 1 minus 4. The former number, multiplied into itself, produces 9, and the latter number, multiplied into itself, produces 9, according to Clavius. The fallacy may thus be unfolded. The former number makes 9 more than nothing, and the latter number 9 less than nothing. Were I to give any person 4 crowns minus 1, that is, 3 crowns, he will be a gainer of those 3 crowns; which, multiplied into themselves, will produce to him 9 crowns. But if I give him 1 crown minus 4, that is, if I give him 1 crown, and he returns me 4, I shall be the gainer of

3 crowns; which, being multiplied into themselves, will make 9 crowns, of which he remains the loser. The circumstance of gaining or losing 9 crowns, marks the difference between 9 crowns plus 0, and 9 crowns minus 0.

WHY ALL MEN ARE SATISFIED WITH
THEIR OWN POWERS OF MIND.

Martial says, that very few persons will acknowledge an inferiority of talents:

Ingenio qui vult cedere rarus erit.
Lib. viii. Epig. 18.

I should have made the position quite universal: for any one who decries his own abilities, wishes in his heart to be contradicted. This prejudice in favour of ourselves arises from the nature of the human understanding. For every man's own mind must be the scale by which he measures the intellectual powers of others. The length of the arm is in proportion to the size of the body; and a large man shall be able to embrace a tree, whose trunk a smaller person would endeavour in vain

thus to encircle. Could the mind and its operations be measured with the same ease as the force of the body, the proportions and comparative vigour might be then ascertained. Of the mind's strength we can only judge by effects produced. In animals we discover their degree of instinct and intelligence by their actions; as their various kinds conduct themselves invariably within the same limits. From the fidelity, docility, and sagacity which a dog displays, we rank him above an ox or horse in point of understanding. In children we mark the progressive improvements which they make in process of time, and the enlargement of their capacities produced by cultivation. We compare the impetuosity of youth with the steady and sage conduct of manhood: and we find in old men a feebleness of spirit, and a worn out intellect. Thus the mind, according to its powers, increases its knowledge: a broad understanding comprehends many things, a narrow one is confined to few. When the mind contemplates its own force, and appreciates it, the estimate must be in proportion, just or

false, as the force of that mind is great or little, and whether able or incapable of seeing any object beyond its own boundaries. Hence a mind of common capacity cannot compare many objects with itself, because few will completely fill up its comprehension. For these reasons every one is satisfied with his own share of wisdom ; because he cannot judge of the quantity of sense in another, but in the degree which his own approaches to that mind whose abilities he contemplates.

THE DELPHIN EDITIONS OF THE CLASSICS.

These useful commentaries were begun at the instigation of the Duke de Montausier*, designed for the use of the Dauphin of France, and undertaken by the orders of the King. Montausier, though he lived chiefly in courts and camps, was never

* Charles de St. Maure, Duke de Montausier, was governor to Louis the Dauphin, and a successful commander in the civil wars of France, during the minority of that Prince. He gained the approbation of his fellow-citizens by the merit which he displayed in his profession, the probity of his conduct, and the protection which he invariably held out to men of talents and literature.

negligent in the pursuit and patronage of literature; but frequently embarrassed, in reading the Classics, from the want of notes and commentaries annexed to them, and the difficulty of having many books with him on his journeys. M. Colbert, to whom the Duke proposed the design of employing a certain number of scholars to edit the best Classics, with notes, &c. and to grant to them a sufficient pecuniary reward for their toil, opened the royal treasury on this occasion with the zeal of a man of letters, and the liberality becoming a prime minister. The conduct of this plan was entrusted to me; and my intention was to include forty authors in this series of editions; and to employ the same number of able persons to collect and arrange the various parts of learning necessary to complete this purpose. I was obliged to be satisfied with persons of less literary eminence than I could have wished to have met with. They were moreover very unequal in their capacities. These disadvantages excited me to endeavour to affix to each separate author, an index of all the

words which he contained; aware of the extensive utility of such indexes which had already been published. I was willing to do more, by incorporating the respective indexes of the several authors into one general index, which would contain the whole body of the Latin language: inasmuch as the reader would have found, with ease and with certainty, in such an index, the origin, age, usage, signification, state, duration, decline, and total extinction of each word. The Latin language had not hitherto received so substantial an help, or so solid a security from ignorance and barbarity, as these means would have ensured to it. But the tardy operations of the scholars employed, the extent of the work, and the marriage of the Dauphin, who then quitted his studies, put an end to our labours in the midst of their progress.

JULIA'S POETICAL GARLAND.

The passion of love never invented a more elegant, polite, and ingenious piece of gallantry, than the Garland which the Duke de Montausier presented on a new

year's day to his mistress, Julia d'Angennes. He employed an artist to paint in miniature, on pieces of vellum of equal size, the most beautiful flowers that he could collect. In a space left under the flowers, he inserted verses descriptive of the beauty of the flowers, and applicable to the praises of Julia. He entreated his contemporary wits (with most of whom he was well acquainted) to supply him with copies of verses, reserving the greater part of the subjects for his own pen. These little epigrams were transcribed under each flower, and on the vellum, by a person remarkable for the beauty of his hand-writing. The Duke then had them bound most sumptuously, and two copies taken of them; each of which he put into a bag of Spanish leather. This present was placed on the toilet of Julia, and discovered by her on the morning of a new year's day, 1633 or 1634, the year in which Gustavus King of Sweden died; which epoch is marked by the Imperial Crown, one of the flowers which composed the garland. "I had long been desirous," says M. Huet, "to

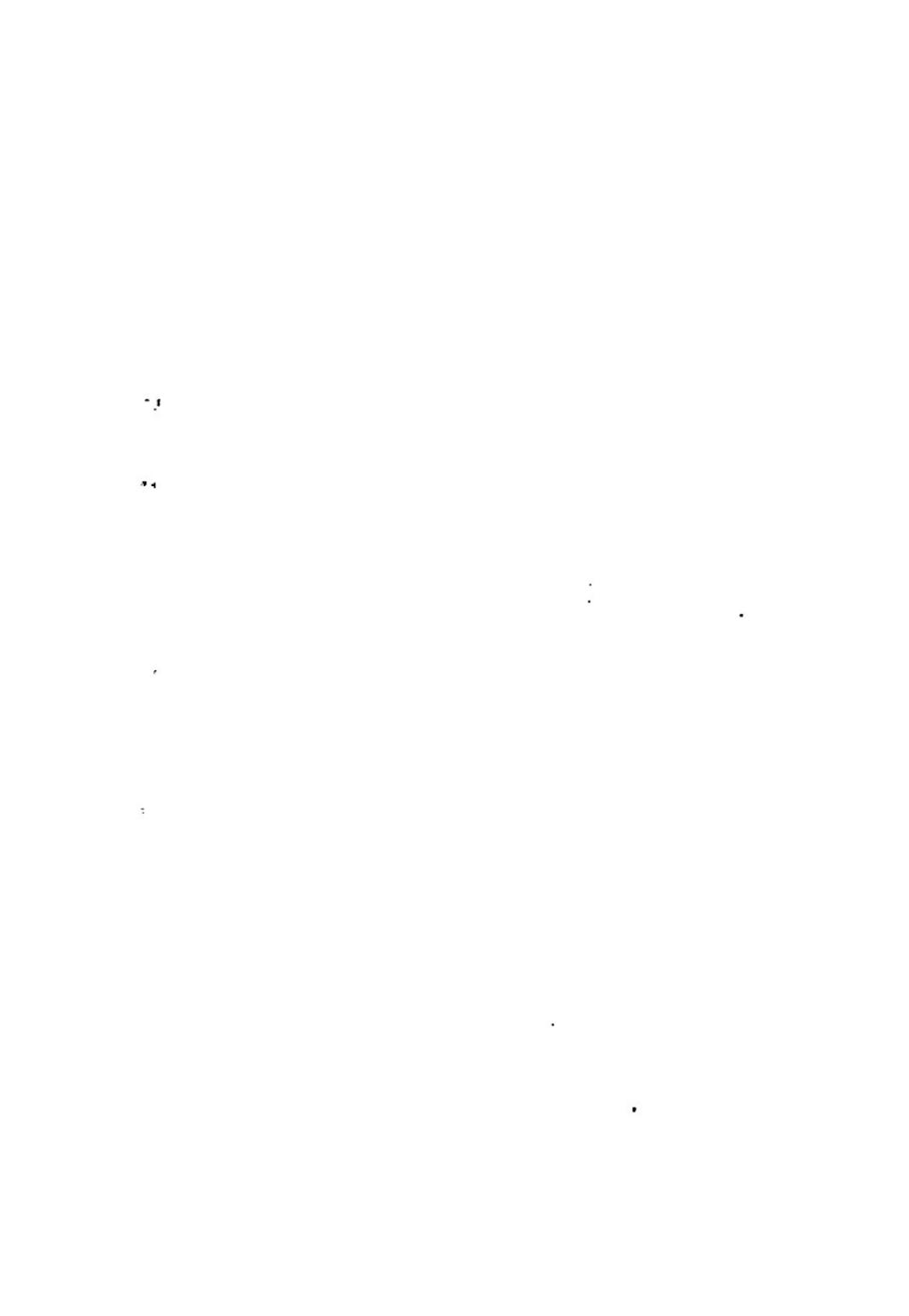
see this effusion of love and poetry. The Duchess of Usez procured me this pleasure, by locking me into her cabinet one day after dinner; where I amused myself with the Garland, and thought that afternoon was the most charming one I had ever passed."

END OF HUE TIANA.

LUTHERANA.

VOL. III.

2



S K E T C H
OF THE
LIFE AND WRITINGS
OF
M. L U T H E R.

THE history of this great Reformer of the Church is well known to all, who reverence the pure and useful precepts of the Gospel, and hold in abhorrence the impious tyranny of the Roman Pontiff, and the idolatry and superstition of his disciples. It is the purpose therefore of this Sketch to exhibit Luther only as a man of learning, talents, and integrity. Born with strong natural parts, and possessed of

a mind untinctured by those early prejudices by which particular studies, exclusively pursued, keep the understanding under perpetual bondage, he soon discovered the simple and primitive texts of the Scriptures, under the specious, brilliant, yet false glosses, with which the commentaries of ingenious sophists had disguised them. Luther had the good sense to know, that if the Bible was accessible to all readers to whom he addressed himself, the absurd interpretations of Scripture supported by his adversaries would soon be detected. With this view he published a translation of the Bible into the German language. The first edition of it was printed in the year 1534; as the old privilege, dated at Bibliopolis, under the Elector's hand, shews: and it was published the year after. Of this work, as it may be supposed, various judgments were formed; which occasioned Luther to review and publish another edition. His other great work, his Commentaries on the Psalms, is rescued from vague censure by the decisive and venerable approbation of the learned,

elegant, and acute Erasmus: "I have dipped into your Commentaries on the Psalms. They please me prodigiously, and I hope that they will be read with great advantage. There is a Prior of the Monastery at Antwerp, who says he was formerly your pupil, and loves you most affectionately. He is truly a Christian man, and almost the only one of his society who preaches Christ; the rest being attentive either to the fabulous traditions of men, or to their own profit. I have written to Melanethon. The Lord Jesus pour upon you his spirit, that you may abound more and more every day to his glory and the service of the Church. Farewell." Letter of Erasmus to Luther, dated from Louvain, May 30, 1519.—When this letter was written, Luther and Erasmus were personally strangers to each other. Luther seemed born for the times in which he lived, and for the undertaking in which he engaged. Ardent, diligent, indefatigable, and intrepid, he spared no labour, and feared no foe. He held in equal contempt the clamour of his adversaries, the anathe-

mata of the Pope, and the more formidable menaces of the Emperor. Luther sustained with vigour the labours of his vocation, till the stone, in his 69d year, put an end to his life, in 1546. He was buried in great pomp at Wittemberg. Princes, earls, and students without number, attended this procession ; and his friend Melancthon made his funeral oration. His works were published soon after his death, in 7 vols. folio. The compilation, from which the following extracts were made, was published at Frankfort on the Maine in 1571, by Henry Rebenstock, entitled, “ *Colloquia et Meditationes, Facetiæ, &c. M. Lutheri, quæ in mensa prandii et cœnæ et peregrinationibus, &c. solebat proferre.* ” 2 vols. 8vo.

LUTHERANA*.

MUSIC.

“MUSIC,” said Luther, “is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows, and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions, and improves the understanding. Even the dissonance of unskilful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black

* The English reader (for whom this selection is especially intended) will excuse the irregularity of admitting the “Lutherana” among the “French Anas,” as these anecdotes of Luther are translated from a learned language and scarce.

How is it," continued he, "that on profane subjects we have so many fine verses and elegant poems, whilst our religious poetry remains so languid and dull? Those who love music are gentle and honest in their tempers. I always loved music," added Luther, "and would net for a great matter be without the little skill which I possess in this art."

TAMERLANE.

This great Tartarian Prince beat the Turkish army, consisting of two hundred thousand men, and took Bajazet the Emperor prisoner; and, shutting him in an iron cage, carried him about as an object of scornful triumph. It was the custom of Tamerlane, in besieging a city or fort, in the beginning to erect a white flag, as an offer of peace; at the second a red one, threatening massacre; at the third he held out a black ensign, by which he denounced against the enemy devastation and destruction. He was an ambitious tyrant, and boasted that he was God's burning Wrath, and the Destroyer of the world.

LUTHER'S PRAYER BEFORE MARRIAGE.

“ Loving heavenly Father, forasmuch as thou hast placed me in the honour of thy name and office, and wilt also have me to be named and honoured a father; grant me grace and bless me, that I may rule and maintain my loving wife, children, and servants, divinely and Christian-like. Give me wisdom and strength well to govern and bring them up; give also unto them good hearts and wills, to follow thy doctrine and to be obedient. Amen.”

A LUDICROUS STORY.

A scholar just arrived from the university, sat down to supper with his father and mother. Three eggs were served up. “ Dame,” says the husband, “ your supper is scanty. You should treat your son more liberally.”—“ Let us be content,” replied the son, “ since there are six eggs on the table.”—“ How,” replied the father, “ do you prove that?”—“ I will shew you. Do not 1, 2, 3, make six?”—“ I will then” rejoined the father, “ give one to your

mother, take two for myself, and you, son, may help yourself to the remainder."

ON THE CELIBACY OF PRIESTS AND NUNS.

St. Ulrich, Bishop of Auspurg, in an epistle of his now extant, complained of a sad spectacle which he had himself seen. When Pope Gregory had published ordinances to establish an unmarried life, he went to fish in a deep pond near the monastery of the nuns. The water being let out, more than six thousand heads of children were discovered at the bottom: at which sight the Pope, being abashed and struck with horror, annulled his prohibitions of marriage. Yet succeeding Popes renewed this unnatural law. Such a multitude of bastards were born daily at Rome, that particular monasteries were erected for the purposes of their nurture and education; and the Pope is named the father of these societies. When any great processions are held in Rome, these numerous bands of orphans appear before his Holiness.

CLIMACTERICS.

"On such a day," said Luther, "I will celebrate my son's birth. He will then be going into his seventh year, which is climacterical; i. e. producing a change. For the seventh year makes an alteration in human creatures. The first stage of life is infancy; then childhood, which learns something. At fourteen the lad is taught more important things. At twenty-one he thinks of marriage. At twenty-eight he is providing for his family. At thirty-five he has some office in church or state. In his forty-second year he is engaged as a magistrate. So each seventh year is climacterical, and brings with it some change in the modes of thinking, situations, and manner of life."

COMEDIES.

Luther recommended the acting of comedies even in schools, and he thought them capable of edifying young persons. "In comedies," observed Luther, "particularly in those of the Roman writers,

the duties of the various situations of life are held out to view, and as it were reflected from a mirror. The office of parents, and the proper conduct of children, are faithfully delineated; and what to young men may be advantageous, the vices and characters of profligate women are exhibited in their true colours. Excellent lessons are given to them how they should conduct themselves towards virtuous women in courtship. Strong exhortations to matrimony are brought forward, without which state no government can subsist: celibacy is the plague of any nation. Although (observed Luther) in some comedies lascivious passages are introduced, yet ought they not to deter a Christian from attending them. For the Bible itself is not without indelicate descriptions."

A COURT THE FOUNTAIN OF ENVY.

When D. Christianus Beyer died, who was chancellor to the illustrious Elector of Saxony, this office was offered to the celebrated Dr. Blertart. Blertart, with a caution that became his character, as a prudent

and wary man, asked some time to consider the important business of choosing or rejecting this high trust. One night the Doctor dreamed that he was sitting in a chamber belonging to the court, and that several serpents seized upon his right foot, and greatly tormented him. Awakened by the pain, he immediately sent a polite and decisive refusal of the chancellorship to the Elector.

VERSES ON A COURT LIFE.

Si te fucosis invitat honoribus aula,
 Semper erunt comites, cura, dolorque tibi.
 Seu foribus subito mutatae excluderis aulæ,
 Solliciti tangant anxia corda metus.
 Sed si pertuleris animo fastidia magno,
 Non poterit longi temporis esse dolor.
 Et musis posthac tranquilla mente vacabis,
 Barbara quas nunquam non vetat aula coli.

IMITATED.

Should the false splendour of a court invite,
 Adieu to peace of mind and calm delight!
 The Prince's smiles withdrawn, with foul
 disgrace,
 In luckless hour, you hurry from the place.

Could you such ills with spirit learn to bear,
 Soon would the winds disperse each trifling
 care;
 Soon would you wish in studious ease to live,
 And pant for joys a court can never give.

ON THE SAME SUBJECT.

Melancthon compared a court-life to books of tragedies, which without-side are adorned with gold and purple bindings, but within contain tales of misery. I have seen somewhere the following distich, descriptive of the difficulty of access at court, and the means of introduction :

Intus quis? Tu quis? Aperi. Quid quæris?
 Ut intrem.

Fers aliquid? Non. Esto foras. Fero. Quid?
 Satis. Intra.

Who is within? Who are you? Open.
 What do you want? To enter.
 What do you bring? Nothing. Stay without.
 I bring. What? Enough.
 Then come in.

PLAIN PREACHERS.

The famous Albert Durer the painter used

to say, that he esteemed those pictures most, in which the fewer and more simple colours were to be found. Such is my judgment with respect to sermons. The plainest, the most generally intelligible, are the best.

Luther used to tell this story of a beggarly monk. A monk, who had introduced himself to the bed-side of a dying nobleman, who was at that time in a state of insensibility, continued crying out, "My Lord, will you make the grant of such and such a thing to our monastery?" The sick man, unable to speak, nodded his head. The monk turned round to the son, who was in the room, "You see, Sir, that my Lord your father gives his consent to my request." The son immediately exclaimed, "Father, is it your will that I should kick this monk down stairs?" The usual nod was given. The young man instantly rewarded the assiduities of the monk, by sending him, with great precipitation, out of the house.

CHEMISTRY.

This department in the ancient natural philosophy affords me great pleasure. I am delighted with the process of the effusion of metals, and the distillation of herbs, and the sublimation of liquors, as the use of this study is so very extensive. The contemplation of this art also conveys to my mind a beautiful allegory, descriptive of the resurrection of human bodies*. In the same manner as the fire of the chemist extracts the essence of matter, and causes the finer parts to sublimate, and leaves the grosser to subside; so in the last day the just shall be separated by fire from the unjust, and the former shall ascend the skies, and the latter sink down in the bottomless pit.

ON STUDY.

Martin Luther's advice to young students was, to confine their attention to some well-

* Luther had not yet freed his mind from the delusion of religious allegories, though he could condemn this practice in others, as his works abundantly declare.

selected and well-informed authors, and not to distract and confuse themselves with too great a variety of books. Miscellaneous readers (observed Luther) never learn anything correctly, but are led away by vague and crude notions: as those persons who dwell every where, and settle in no place, cannot be said to have any certain habitation.

ERASMUS.

M. Luther had an excellent portrait of Erasmus; but he was not pleased with it. He used to relate, that Erasmus, when he saw this picture of himself, said, "If this be like me, I must be a knave." This copy indeed pleased no one. The air and manner of it conveys to the spectator the character of a cunning man, and one fond of scoffing at every thing. Luther thought Erasmus a juggler in his writings and conduct, and insincere in his religious professions. Luther used to describe Melanchthon, Erasmus, and himself, in the following terse sentences:

Res et verba, Philippus Melancthon.

Verba sine re, Erasmus.

Res sine verbis, Martin Luther.

Things and words, Philip Melancthon.

Words without things, Erasmus.

Things without words, Martin Luther.

Erasmus led his life without care or public exertions of any kind, never lecturing, &c. His death was similar to his life, and equally epicurean. In his last moments he neither called in a priest, nor received the sacrament. His genius was excellent, and his writings abound in learning and ingenuity. His catechism is liable to deceive and lead into error young students in theology.

A LAW CASE.

Christophorus Gross used to relate the following doubtful case. A miller's ass, wanting to drink, stepped into a fisherman's boat, which was loosely floating on the water; and being thus put in motion, carried the beast down the stream. A law-suit was instituted between the parties. The

fisherman complained that the miller's ass had stolen his boat. The miller replied to the accusation, by saying that the fisherman's boat had run away with his ass. Here issue was joined. Martin Luther decided the point of dispute, by saying, that each party was to blame, as equally guilty of carelessness in the first instance.

Martin Luther used to relate the following instances of excessive avarice in two persons of his acquaintance. The one never suffered his servant to go down into the cellar, unless he saw him first fill his mouth with water, which on returning to his master he spit out before him. The servant evaded this command by keeping a glass of water in the cellar, and employing his time there as he chose between the two mouthfuls of water. The other to every new cheese used to affix these words, as a charm against the man's rapacity: "Glory be to the Father," &c. The servant added: "As it was in the beginning," &c.

ASTROLOGY.

This study cannot claim the dignity of a science; as it has neither principles to build on, nor demonstrations to work with, but forms its judgments in consequence of rare circumstances and single events. It has no experience which arises from a variety of individual facts, from which an inference may be deduced. For instance, this fire burns, to my knowledge; by parity of reason I affirm, that another fire burns too. This mode of analogous reasoning the astrologer cannot make use of, because he argues on uncertain events. Philip Melanchthon was fond of astrology, but never could by any of his discourses inspire me with any attachment to it. He was forced to confess that it was an art, yet had no master in the art.

Talking to Melanethon one day about astrology, and casting nativities, I related my origin and history to him as follows:
“I am the son of a countryman; and my

father, grandfather, and great grandfather, were born husbandmen. My father, who used to say that I might become perhaps a justice of peace, or arrive at some superior situation in the parish, migrated to the town of Mansfeild, and entered into the business of refining metals. This was my origin. But that I should ever be a bachelor of arts, master of arts, take my doctor's degree, assume a monk's hood, and attack and frighten the Pope by my writings and conduct; that I should moreover marry a nun, who had fled from her convent—who could foresee or read these things in the stars? or who ever pretended to predict any of these events to me?"

TALE OF THE HERMIT, WHO MURMURED
AGAINST THE DECREES OF GOD'S
PROVIDENCE*.

Whilst an hermit was beholding one man murdering another in a field, an angel

* The reader will be agreeably reminded of the poem by Parnell called the Hermit; and applaud the poet for the superiority of his fable, and the greater purity of its moral.

appeared before him; and, whilst he walked with him, explained the counsels of the Almighty. The first act the angel performed, was to steal a gold cup from a neighbour, who had kindly entertained them at his house. He afterwards gave the cup to a wicked man, his host. Being received by an hermit, the angel, after pronouncing many pious discourses, and converting him, attacked and slew his landlord. Being hospitably invited by a fourth person, the angel destroyed the life of the only son of his bountiful entertainer. These apparent atrocities confounded the hermit's understanding. The angel thus explained to him the particulars to which he had been witness, and vindicated the ways of Providence to the astonished hermit in the manner following: "The first person, from whom I took the cup, is very able to purchase many others: I gave it therefore to the wicked man, that he might have his reward in this world. The third, the hermit, I killed immediately after his conversion, that I might procure him a speedy and safe passage to heaven. The fourth,

the father of the son whose life I took away, will now renew his former munificence; which he had lost in the exorbitant wish of hoarding up money for this heir."

CICERO AND ARISTOTLE.

The Roman author is superior to the Greek, both as a moral philosopher and as a writer. The Offices of Tully are more excellent than the Ethics of Aristotle. Though Cicero was employed much in his business, as the greatest orator and lawyer of his time, yet are his books very valuable for their style and matter. The questions of which he treats are the most important that can be, viz. on the being and nature of the Deity; on his providence, and direction of human affairs; and on the immortality of the soul. Aristotle is indeed a most acute dialectician, and eminent for his method in treating subjects; yet he who wishes to be instructed in true philosophy, should diligently read the works of Cicero. Julius Cæsar is reported to have said, "As often as I read the writings

of Brutus*, I think myself advancing in eloquence: but when I am employed in the perusal of Cicero, I feel myself relapsing into a state of childhood."

FABLE OF THE WOLF AND HORSE.

A wolf meeting a horse, asked him who he was, and whence he came? "I know not," replied the horse, "who I am, or whence I came. But my father has written an account of me in one of the hoofs of my hinder feet." The wolf, applying himself in a stooping posture to read the name, received such a blow from the leg of the horse, that he fell down quite stunned. On recovering, he exclaimed, "What a fool did I shew myself, when, being born and bred a hunter, I pretended to be a scholar!"

STRABO, VIRGIL, OVID, LUCAN.

Strabo is an excellent writer, and one of the ornaments of the Augustan age. Living

* Marcus Junius Brutus, the friend and murderer of Julius Cæsar. Quintilian speaks of the style of oratory practised by Brutus, as nervous, concise, and manly.

among camps, and a great traveller; he describes events which he knew to be true, and actions and places of which he had been an eye-witness. He speaks of Moses as a magician and idolater. As Canaan was situated between Syria and Egypt, countries famous for idolatry, it is probable that Canaan did not escape the contagion. How many noble histories have perished! The Greeks and Romans are the only historians, and they are very few. Livy is known to us only by fragments. In heroic dignity of style; Virgil excels all other Latin poets; as Ovid is superior to them in sentiment. I am in doubt whether to call Lucan an historian or a poet. I make the following distinctions between an historian, an orator, and a poet. The first relates facts: the second what bears some resemblance to fact: the poet does neither. Aristotle says, that poets are addicted to lies. They build indeed great edifices on small foundations, and their art consists in fiction and amplification; or at least, like painters, they give very flattering resemblance.

blances of the personages which they pretend to describe.

DIALECTICS AND RHETORIC.

M. Luther, being asked what were the essential properties of these two branches of logic, answered, that the office of dialectics was to lay down a position with clearness, and precision, and brevity. The province of rhetoric is more ample: the rhetorician is employed in using arguments to exhort, or dissuade, on a given circumstance. If, for instance, I would teach any one agriculture, I must describe to him the nature of his situation, the attention necessary to his employment, the care and use of his implements, the boundaries of his homestall, &c. Were I to speak to the husbandman as a rhetorician, I am to persuade him to follow his business, by stating the tranquillity, the profit, and the pleasure that would ensue. To dissuade him from being a farmer, I use other topics, viz. the severity of the toil, the harsh and solitary mode of life, unkind seasons, and the

various losses which often destroy his most rational hopes, &c.

SINGULAR DISCOVERY OF A MURDER.

Martin Luther used to relate the following story: A traveller fell among thieves, who ferociously resolved to murder him. Whilst they were putting into execution their horrid resolutions, the unfortunate man lifting up his eyes to Heaven, observed a flock of crows which hovered over his head, "Revenge my death," exclaimed the unhappy traveller, "ye birds of luckless omen!" A few days after this inhuman transaction, the thieves entered a house in an adjoining town, when one of the party, who observed a large collection of crows gathering round, said sarcastically, "Here they are come to revenge the death of the traveller, whom we slaughtered some few days since." The servant of the house hearing these words, related them to the master, and he to the magistrate, and the rascals soon suffered a punishment adequate to their crime.

VERSES ON THE DEATH OF MAGDALENE,
 (DAUGHTER OF MARTIN LUTHER*) IN
 HER FOURTEENTH YEAR.

Dormio cum sanctis hic Magdalena Lutheri,
 Filia & hoc strato tuta quiesco meo;
 Filia mortis eram peccato semine nata,
 Sanguine sed vivo, Christe, redempta
 tuo..

IMITATED.

Once Magdalene, great Luther's daughter,
 here
 Mix'd with the saints I have fled from
 huinan care;
 Tho' born in sin, to death I was allied,
 Yet do I live in Christ, who for me died..

SINGULAR DECREE..

At the Nicene Council a prohibition was enacted against the unnatural act of castration; as many ecclesiastical persons, anxious

* The passage from whence this epitaph is taken, is a very pathetic description of Luther's grief for the loss of his child. His conduct on this occasion conferred high honour on him, both as a christian and a parent.

to retain their benefices and church endowments, had committed this enormous outrage on themselves. Those who found their amorous passions too violent for suppression, adopted this method to evade their influence. Celibacy is no doubt the most fruitful origin of the most baneful vices, and of crimes the most inimical to society. In the age of St. Cyprian, about two hundred and fifty years after Christ, this singular resignation of the rights of nature commenced, and this superstition flourished during thirteen centuries.

END OF LUTHERANA.



MARVILLIANA.



S K E T C H

OF THE

LIFE AND WRITINGS

OF

DE VIGNEUL-MARVILLE.

NOEL D'ARGONNE was an eminent Carthusian monk, and author of a celebrated Treatise on the “Method of Reading the Fathers.” He published this work in 1688, but it was republished with very considerable additions in 1697. This performance shewed the author to be a man of good taste, sagacity, and judgment. In the Paris edition, 1732, it was positively asserted, that D'Argonne was the author of the “Melange d'Histoire & de Literature,” under the fictitious name of M.

De Vigneul-Marville, at Roan. It is also added, that the extensive communication which he shared with various men of letters of his time, before he became a recluse, was the cause of his receiving very many letters on literary subjects, even after the time of his retirement. These letters on History and Literature D'Argonne digested into the aforesaid three volumes; of which there have been four editions. D'Argonne died in Paris in the year 1705.

BAYLE's Histor. & Crit. Dict.

To the approving testimony of the acute and learned Bayle on the Vigneul-Marvilliana, we are induced to add that of an erudite and elegant English critic. In speaking of the Comte de Gabalis, a book on Sylphs, written by the Abbé Villars, he quotes the Vigneul-Marvilliana for an account of that book, and calls him "an entertaining writer."

WARTON's Essay on Pope,
Vol. I. p. 217.

See also the second volume of Ducatiana, for a corroboration of this assertion, 1705.

MARVILLIANA.

LOUIS NONNIUS*

WAS an eminent physician of Anvers, and wrote a celebrated Treatise on Diet, in which he speaks of fish as very wholesome to old persons and invalids, or people of a delicate temperament; as the juices of these animals are of easier digestion than those of beasts. This opinion is agreeable to that of the ancient writers. The aforesaid Treatise of Nonnius contains not only

* L. Nonnius was an excellent physician in the seventeenth century. His principal works are as follow: 1. A Treatise on Fish Diet, in 8vo. 2. Hispania, or an useful Tract on Spanish Geography, 1607, in 8vo. 3. A Commentary on Greek Medals, and those of Julius Caesar, Augustus, and Tiberius, 1620, in folio. 4. A Commentary on Greece and the adjacent Islands; a work of great curiosity. 5. His Treatise on Diet in general, in which he descants on the utility of a Fish Diet to persons of a weak constitution, &c.

L'AVOCAT'S Dict.

a great deal of information, but of amusement also; and illustrates many passages of Horace, Juvenal, and Martial. The latter writer, in satirizing the manners of the Romans, treats frequently of the delicacies of the Roman tables.

JEALOUSY.

The writings of the Rabbinical Doctors are in general very dry and disgusting. On the law respecting jealousy, they have a singular article, viz. that there is sufficient grounds for an husband to suspect the infidelity of his wife, if she has been with a stranger long enough to have cooked a fresh egg, and swallowed it.

BOCCALINI.

Those who deny that Boccalini wrote the “*La Pictra di Parrangone*,” say too much. The style of this book is the same with that of the “*Ragguagli di Parnasso*.” He was the Lucian of Italy. His death was deplorable. He was beaten to death by some Spaniards with sand-bags, an instrument of vengeance introduced by the Italians,

which produce a mortification by the wounds they give; occasion no blood-shed, and give fatal blows*.

QUEEN ELIZABETH.

It is remarkable of this Queen that she made her passions and pleasures subservient to her political views; and that the very same conduct, with respect to them, advanced the glory of Elizabeth, which tends to occasion the downfall of many other princes. Her intrigues were very secret, and remain so; we only know that they redounded to the good of the public. Her paramours were her ministers, and her ministers were her paramours. My Lord Digby used to say that this Queen's reign was a happy

* The two tracts of Boccalini, entitled "Ragguagli di Parnasso" and "La Pietra di Parrangone," were translated by Henry Earl of Monmouth, and edited for the second time, 1669, London, folio. He terms these two essays "Advertisements from Parnassus" and the "Pólitic Touchstone." This witty Italian author seems little known, though his satiric observations on men, books, and things, entitle him to the perusal of every reader of taste and learning. In the Advertisements from Parnassus, much political are mixed with literary notices.

one, because it was the reign of love; and even chains and slavery were borne cheerfully. Love commanded, and love was willingly obeyed.

ANECDOCE OF BOOK COLLECTORS.

Not many years ago some ignorant or roguish persons imported into Europe several Arabian MSS. very superbly bound, and appearing in most excellent condition. They were eagerly bought up by persons who were rather admirers than readers of these MSS. Sometime after the purchase, scholars who saw them, and turned them over, discovered that these *learned* treasures consisted of the ledger books, and other registers of Arabian tradesmen.

OBSERVATIONS ON THE MOON.

*M. Regis** in a philosophical dispute with Father Malbranche, supports this position

* Pierre Sylvain Regis was an eminent Carthusian philosopher, born in France 1632. He published a Course of Philosophy, in 3 vols. 4to.

in common with other men of science.
“ The size of the moon, at the horizon, depends on the vapours which continually arise and surround the earth, in such a way as that their convex side is concentrique with the earth : from whence it follows that these vapours cause the rays of the moon to refract, and to become so perpendicular, as to make the image of the moon to be enlarged on the retina of the eye : on the same principle that convex glasses augment the size of those objects which are seen through them.

ON EPITAPHS.

The lapidary style, which was peculiar to ancient monuments, has been revived of late by Count *Emmanuel Thesauro*. The mode of writing is now applied to short inscriptions at the beginning of books, or by way of dedications or prefaces ; a custom unknown to the ancients. This style, which is a mixture of prose and verse, is very difficult. Great judgment is necessary to avoid points, inflation, and flatness.

The best rule laid down for this composition among the ancients, is to be seen in the second book of Cicero, called the "Orator."—"Omnium sententiaturum gravitate, omnium verborum ponderibus utendum est. Accedat, oportet oratio varia, vehemens, plena spiritus, plena veritatis." The sentiments should be noble, and the diction impressive. The composition should possess variety, energy, animation, and truth.

ANCIENT PRINTING.

The early conductors of the press used to affix to the end of the volumes which they printed, some device or couplet, concerning the book, with the addition of the name of the printer, and also of the corrector. In the edition of the "Pragmatic Sanction," by Andrew Bocard, at Paris 1507, the following handsome couplet is to be found :

Stet liber hic donec fluctus formica marinos
Ebibat; et totum testudo perambulet orbem!

IMITATED.

May this volume continue in motion,
And its pages each day be unfurl'd;
Till an ant has drunk up all the ocean,
Or a tortoise has crawl'd round the world.

SINGULARITIES IN DYING PERSONS.

The Roman Emperor Adrian* composed in his last moments the celebrated address to his soul, in the verses, “*Animula vagula blandula*,” &c. Salmasius, under a malady which threatened his life, composed his own epitaph in verse; as did also Margaret of Austria†, in a very dangerous storm at

* The English reader no doubt will recollect the very sublime imitation of the ode of Adrian, executed by A. Pope, beginning,

Vital spark of heav'nly flame,
Quit, O quit! this mortal frame;
Trembling, hoping, ling'ring, flying, &c.

Pope's Works, Vol. I. p. 100.

† Margaret of Austria, Duchess of Savoy, was the eldest daughter of Maximilian the 1st. and born 1480. She was betrothed to the Dauphin of France, who married another woman. She was afterwards promised in marriage to the Heir of the Spanish throne, who died in his childhood. On returning from Spain on this occasion, she was overtaken by

sea, when the vessel was on the brink of destruction; a circumstance which exhibited at once the firmness of her courage in such an extremity, and the peculiarities of her situation and circumstances.

CHARLES THE FIRST..

My Lord Clarendon asserts that the first germs of the rebellion against Charles the Ist. originated in his declaration of taking the ecclesiastical property out of the hands of the nobility, into which Henry the VIIIth. had intrusted it. This resolution the Prince declared soon after his accession to the throne. This circumstance gave rise to a report that Charles meant to enter into the Catholic persuasion, and his enemies were very eager to spread this rumour,

the storm above-mentioned, and composed the following epitaph upon herself, more expressive of her courage than her delicacy.

Ci git Margot, la gente demoiselle,
Qui eut deux maris & si mourut pucelle.

IMITATED.

Poor Margaret, your fate severe
In murkiest colours is pourtray'd;
Two husbands falling to your share,
You yet, alas! must die a maid.

however slight the grounds were in reality. I was struck with this passage in Lord Clarendon, the more so as I never have seen this observation made by any other writer on the English rebellion, either British, French, or Italian.

POWER OF MUSIC.

Music and the sound of melodious instruments contribute towards health, by promoting the circulation of the humours, purifying the blood, opening the pores, and producing perspiration. The poison of the tarantula's bite is dissipated by music and dancing. Feeling the pulse of a sick person may be regulated by a knowledge of musical notes; and I doubt not but that this valuable part of physic is best practised by those persons whose fingers have acquired a delicacy and precision of feeling, from being accustomed to touch the chords of musical instruments.

MICH. MONTAIGNE.

The best passages in the essays of this author are those which treat of the passions

and pursuits of mankind : less praise is due to those which are learned, as the erudition contained in them is inaccurate and uncertain. The worst part of these essays is, that which contains his maxims of philosophy, which are frequently of dangerous tendency to morals and religion.

USES OF STUDY.

There are four principal ends which students should aim at in reading good authors. 1st. To discover the real character and genius of the writers. 2d. To find out the extent of their understanding, whether their genius is superior to their erudition, or inferior to it. 3d. To make themselves masters of what they read, so that they may make new discoveries by the means of ancient knowledge. 4. To bring as nearly as possible their own minds to a state of perfection, and purify their dispositions in the same degree to which they carry the improvements of their intellects.

PLINY'S NATURAL HISTORY

Is an edifice of a very magnificent struc-

ture; the apartments indeed are not always furnished with splendour, equal to the outside. The elevation is grand, and the preface, which may be entitled the vestibule, is worthy of the designs; and some of the ornamental parts are above all praise. I refer for an instance to his tenth book, in which the description of the nightingale is contained. It is a great pity that this illustrious author should have trusted to dubious authorities, and that he has not been sufficiently select in his writers, nor sufficiently diligent in transcribing his quotations.

SINGULAR EPITAPHS.

Vixi quod volui, semper bene, pauper honestè,

Fraudavi nullum, quod juvat ossa mea.
Roma.

IMITATED.

ON A TRULY HONEST MAN AND REAL
PHILOSOPHER.

Just as I wish'd I liv'd, tho' poor
My honesty can none arraign;
Accus'd of none I died, my bones
In honour and in peace remain.

ON A FAITHFUL SERVANT.

M. Canuleius Zozimus vixit ann. **xxxviii.**
 fecit
 Patronus lib. benemerenti. Hic in vita suâ
 nulli male
 Dixit, sine voluntate Patroni nihil fecit,
 multum
 Ponderis auri & arg. penes eum semper
 fuit, concupivit
 Ex eo nihil unquam. Romæ.

TRANSLATED.

M. C. Zozimus lived thirty-eight years; a liberal master erected this monument to a faithful servant. He never spoke ill of any one: never did any thing contrary to the will of his master: large sums of money were trusted continually to his care, from which he had not even the wish to take a single stiver for his own use.

A COMMON CASE.

It is said of Pope Urbain the VIIIth, that he had this fault in his character, viz. to think so highly of his own talents and

judgment, as to despise and ridicule every person who differed from him in opinion. "O what a prodigy of genius is that man," exclaimed his Holiness one day, "He thinks exactly as I do."

NICHOLAS POUSSIN.

When I was at Rome I frequently saw this illustrious artist, who was then patronized by the most eminent persons in that city. I frequently met him on the banks of the Tiber, or wandering in the neighbourhood of Rome, amidst the venerable remains of antiquity. He was then an old man, yet I have seen him returning from his walk with his handkerchief filled with mosses, flowers, stones, &c. that he might consider them at home with that indefatigable attention which rendered him so exact a copier of nature. I asked him one day by what means he arrived at such an excellency of character among painters, even in Italy. "I spare no means whatever, even in the minutest trifles." I was delighted with the modesty of this venerable genius.

A SINGULAR OATH.

Henry IV. of France when he swore, exclaimed, "Ventre St. Gris;" one would in vain look over every history of martyrs to search for any such saint. A gentleman told me, who had heard it from some of the guardians of this Prince, that they being afraid that Henry might fall into the fashion of those times, which were much addicted to profane oaths, permitted the young man to use the words Ventre Saint Gris in his moments of impetuosity, as they were expressive of no signification whatever.

ANTIQUITY OF ROUND-ROBINS.

The ancient Greeks wrote the names of their gods, their friends, and their slaves, in a circle: in order that they might avoid the appearance of any preference, by any one appearing to head the list. The Greeks wrote the names of the seven sages in a circle, to avoid the arrogance of pointing out any individual as foremost in wisdom, &c. The Romans adopted this custom,

with respect to the names of their slaves, lest any one of them should suppose that the name foremost on the list would be first entitled to his liberty.

THUCYDIDES AND LIVY CRITICISED.

Two eminent objections lie against the historical narration of both these illustrious antient writers. The former, by his long speeches, gives an air of romance to his history. The latter, by an omission of dates, diminishes the authority of his relations. Nothing more discredits the antient historians, than their artificial orations in the mouths of their characters, a practice derogatory from the simplicity of naked truth, and plain narrative: with respect to dating events, the antient writers considered this circumstance as burthensome to the tenor of narration: nor were they more industrious and exact in quoting the authors on whom they rested their authorities, but seemed desirous that posterity should give implicit confidence to their own.

THUANUS, THE FRENCH HISTORIAN.

“The eulogies of learned men” is a beautiful little treatise in Latin, extracted from the great history of M. le Thou, and esteemed by men of genius an excellent specimen of this mode of writing. The style of these eulogies is at once pregnant with matter, and in form concise and perspicuous. They will serve as excellent models to be placed in the hands of youth for their imitation, as the virtues of those great men whom they praise, will not less excite their moral, than the elegance of the style in which they are composed, will rouse their intellectual emulation.

Vos adolescentes, quibus est doctrina voluptas,
Hoc juvat auctores edidicisse libro.

IMITATED.

Ye youths, whose ardent bosoms burn
For honours, which on letters wait;
The great, from this small volume learn,
Both how to praise and imitate.

CONVERTIBLE BON MOTS.

A preacher who attended the sermon of another priest, was asked his opinion of the discourse. "I see," replied the critic, "that clear waters are not deep." The perspicuous orator some time after became an auditor of his learned brother's oration. "I see," said the former preacher, "that deep waters are not clear."

ABSURDITIES IN ARCHITECTURE.

Invention and judgment are essential properties of good architecture; yet the latter faculty seems the more rare. To the Greeks we look up for the most perfect models in architecture; yet in the Corinthian pillar we see much to blame. The basket of flowers, on which a pile (or as Vitruvius and other writers term it, an abacus) is placed, seems absurd; since it is placed under an architrave, as the support of that, and also the roof of a building. In support of this capital, they say its application is fictitious; admitted, but yet the fiction should appear nearer the

truth. Not a less absurdity is the figure of women (called Cariatides), placed under entablatures, &c. and some builders, to obviate this absurdity, have been so kind as to put cushions upon the women's heads, in order to render the appearance of the pressure less offensive to the eye. Great objections are to be made also to pillars that are twisted or fluted; as when they are erected to support any weight, even in appearance only, they offend the eye of the rational lover of the art.

BON MOT OF FONTENELLE.

All the sciences (observed this eminent scholar) have their weak sides. Geometry attempts to square the circle; natural history endeavours to find out perpetual motion; chymistry hunts after the philosopher's stone, and the moral writer investigates good actions, devoid of self-interest. Nevertheless it is useful to indulge in these reveries, because in pursuit of them we may find many practical truths, of which we were not before aware.

EPIGRAM ON A LEARNED LADY OF QUALITY AND BEAUTY; PAINTED IN A CHARIOT IN THE AIR.

Quæ Dea sublimi rapitur per inania curru
An Juno, an Pallas, an Venus ipsa venit.
Si genus inspicias, Juno, si scripta, Minerva,
Si spectes oculos, mater amoris erit.

IMITATED.

Say now, what goddess thro' the trackless air
Does yon proud rapid chariot boast to bear?
Say, is it Juno, or Minerva sage;
Or does fair Venus now our sight engage?
High-bred like Juno, and as Pallas wise;
Like Venus she attracts, and charms our eyes.

BON MOTS OF ANCIENT PHILOSOPHERS.

Plato speaking of the luxury which prevailed in the city of Agrigentum, in Sicily, said, "These people build as if they were to live for ever, and eat as if they were to die to-morrow."

Diogenes being at a tavern, saw Demosthenes pass by, and invited him in. The orator was shy. "Ho!" cried the Cynic, "Are you ashamed, Mr. Demagogue, to enter a place where your masters (the populace) so often frequent?"

Socrates having received some very rich presents from Alcibiades (his pupil) a friend observed to him, "How happy he must be who had received such desirable presents."—"He is much happier," replied the sage, "who does not desire them;" and immediately ordered the presents to be returned.

BON MOT OF AUGUSTUS.

Tacitus relates that some ambassadors from a city in Asia came to congratulate the Emperor, that a laurel had lately sprung up, and flourished on the altar which was dedicated to his Honour. The Emperor, indignant at the absurd flattery, and which appeared to him to be also

equivocal, replied with a laugh, “Apparet quam s̄epe accendatis.” It is very plain then that you do not often light a fire there my friends.

A JOKE OF TIBERIUS.

Some ambassadors from the Troad arrived many years after the succession of this Emperor to the throne of the Cæsars, to congratulate him on his arriving at this dignity. “I beg leave,” said Tiberius, “gentlemen, at the same time to console you on the death of that great man, your countryman, Hector.”

VIRGIL CRITICISED; OR, THE DANGER OF IMITATION ILL-APPLIED.

The banquet which Alcinous gives to Ulysses in the *Odyssey* is well conceived, and well conducted; as it is composed entirely of male visitors. The feast in the *Aeneid*, with which Dido entertains Æneas, is badly imitated. In the former the loves of the gods, and other subjects of an amorous nature, are not improperly introduced: at the table of Queen Dido a

system of astronomy composes the entertainment, together with other scientific matter. Place the feast of Alcinous at Carthage, and that of Dido in the Isle of the Phœacians, and no objection of impropriety will remain.

ANOTHER INSTANCE.

The meeting of Ajax and Ulysses in the infernal regions, and that of Dido and Æneas in the same place, are, no doubt, imitations; but the copy is much inferior to the original. The silence of Ajax has in it something more impressive, and more eloquent, than the same conduct in the Queen of Carthage; insomuch that Longinus has quoted the passage in Homer, as an instance of sublime imagery, and passed by the imitation of Virgil.

PLATO AND XENOPHON.

Aulus Gellius reports in "Attic Nights," book xiv. chap. 3. that Xenophon having read the two first books of Plato's Republic, was so delighted, that he wrote his institution of Cyrus as a rival work on mo-

narchy: whether the Cyrus of Xenophon is written as a true history, or as a didactic composition (as this is a matter disputed among critics) I shall not determine; but venture to assert, that the two noblest works of antiquity are the Republic of Plato, and the Cyrus of Xenophon.

PREFACES.

The Italians honour these compositions with the title of “Salsa del libro.” The salt of the volume. In fact a judicious preface is the stimulant sauce which excites the appetite of the reader, and occasions him to devour the contents of the book with the greediness of a glutton.

ETYMOLOGY.

This part of learning resembles a lottery; for one prize there are many blanks. Most part of the ancient writers on this subject are very indifferent, and the moderns have not been more successful. But we must not on this account give up this pursuit in despair. In hunting etymologies we may start a good one amongst many bad. Cicero

did not disdain to enter upon this amusement.

AN EPIGRAM.

The following verses were made on a Farmer-General, who had raised immense sums by extortion, and at his death had built an alms-house.

Has Matho mendicis fecit justissimus ædes;
Hos & mendicos fecerat ante Matho.

IMITATED.

Matthew by all it is confess,
At length has plac'd his soul at rest;
To hospitals his wealth convey'd,
And feeds those beggars whom he made.

The following imitation of an epigram of Martial, by Magnard, has considerable merit.

**TO A FRIEND WHO PRAISED DEAD
AUTHORS ONLY.**

Je ne dois pas encore attendre
Que tu sois un de mes lecteurs:

Tu n'approuves que les auteurs,
Dont la tombe garde la cendre.
Ton puissant esprit m'a charmé,
Et l'honneur d'en être estimé
Est le plus grand que je demande;
Mais, Guiet, pour me l'acquerir
Ma vanité n'est pas si grande,
Que je me hâte de mourir.

IMITATED.

I can't yet hope that you'll peruse
The offerings of my humble muse;
As well I know you are only read,
In authors who have long been dead.
What tho' I own your taste is fine,
Your learning deep, your wit divine;
Yet think not I'm in such a haste,
Among your authors to be plac'd;
Nor speedily a shelf will claim,
Where dying is the road to fame.

FATHER PAUL.

M. Marquis de Fontenay Mareuil, ambassador from France to the Court of Roine, used to assert that he heard Father Paul declare that the reason of his writing

the “Council of Trent,” was to revenge his country for the injury committed against it by the treatise called “Scutinio della Liberta Veneta.” The ambassador observed to the historian, that this was thrusting his sword into a man’s bowels, who had only given him a box in the ear.

LEARNED LADIES.

It is an opinion advanced by V. Varillas, that all learned women are much addicted to the soft passion: and he founds this observation on a treatise of Torquato Tasso, which asserts this censure. Indeed one may say (with a little variation) of the virtue of erudite ladies, what a Latin author said of their beauty: “Raram fecit misturam cum forma sapientia.” Wisdom seldom is attendant on female charms.

DEDICATIONS.

The ancients dedicated their works to those friends, at whose suggestions they had projected their various essays. The moderns would do well to follow their examples. Theodore Beza dedicated his

Aristotle's book on animals to Pope Sixtus the IVth. and received from his Holiness the cost of the binding. Tasso fared as unsumptuously in his dedications. Ariosto received on the like occasion a sarcasm from the Cardinal D'Este, which will last as long in memory as his poem.

STRABO AND POLYBIUS.

M. Bochart has given his opinion of Strabo as follows: *Unus (ut videtur mihi) ex scriptoribus antiquis qui judicio maxime potitur.* Strabo appears to me the only ancient historian that possesses any great quantity of judgment. Indeed many authors (I may add) can boast of elegance, erudition, &c. but rarely are celebrated for judgment. Polybius, though not deficient in many requisites of an historian, yet is he destitute of good sense. Strabo is continually making absurd and long digressions from his subject, insomuch that the reader may doubt whether he is not perusing a collection of Academic Discourses, or Philosophical Dissertations, rather than a true history.

SINGULAR ACCOMPANIMENT TO
ORATORY.

The Romans did not confine the beauties of eloquence to the importance of the subject, the powers of language, or the niceties of composition; but included in them propriety of gesture, and melody of voice. Cicero relates that Caius Gracchus had a servant who played excellently on the flageolet, and stood behind the orator whilst he was haranguing, in order to rouse him when his utterance became languid, or to moderate his tones when they rose too high. These musicians were no doubt entertaining to the audience when the orator was heavy and dull; and I wish, with all my heart, that modern orators would employ such useful attendants.

TASTE FOR MUSIC.

I have been told by men of science, that the aversion for music, discoverable in some persons, is not according to nature; but that it arises from some defect in the organs of hearing. The following passage, in a

"Treatise on the Brain," written by a learned Englishman (Willis) confirms the opinion of my philosophical friends.—

"*Vulgo dicitur quosdam aures musicas habere, atque alios tali facultate prorsus destitui. Verum hujus defectus causa genuina in hoc consistere videtur, quod cum in omnibus species audibiles cerebellum æque ac immediatus quam cerebrum pertinet; tamen in nonnullis cerebellum du-rius, ac impressionibus non facile cedens nactis, istæ species, quoniam nihil sui inter transeundum cerebello imprimere poterant, versus commune sensorium delatae; typos sive ideas suas potissimum ac ferè tantum in cerebro relinquunt: quæ pars motionibus usque perturbatis occupata, harmoniæ composituras distinctè asservandis minus apta existit.*" It is a common expression to say you have no ear for music, or you have a good one. Of a defective ear the cause seems to be this: sounds reach the cerebellum sooner than the cerebrum: but in some persons the cerebellum admits sounds with difficulty; so the impressions not being lodged in their passage

toward the common sensorium in the cerebellum, fix in the cerebrum, which part of the head receives ideas in an indistinct manner, and is ill adapted to the harmonic arrangement of sounds.

INSCRIPTION ON A TUN.

CELLÆ VINARIÆ KALTENBAUSENSIS ELOGIUM.

Salvum te hospes jubet
 Loci genius & hospitalis Deus.
 Si cales aut friges plusculum,
 Hic æstates hyemant,
 Ut uno calere & frigere possis calice.
 Denique hanc Cellam cœlum puta;
 Nam nectar impluit totis cadis,
 Et nemo soluit symbolam.
 Tu salutem liba, gratus autoris,
 Qui naturæ donum æstimans,
 Arte juvit,
 Atque ut loquerentur lapides
 In hanc liquidissimæ Echus
 Facundiam excitavit
 Guidobaldus
 Archiep. & Princeps Salisburg.
 Ex Comit. De Thun.

IMITATED.

Lines written on a large Tun at Salzburgh,
in the circle of Bavaria, given to the
town by the munificent Prince and Arch-
bishop of that city Guidobaldus.

The god of hospitality
Forbids you, stranger, to pass by,
A place where the true genius reigns,
Foe to the mind's and body's pains :
The liquor of this glorious cask,
A double virtue gives your flask;
Warms you in winter, and in summer
You here may fill a cooling rummer.
Nectar flows hither from above,
As free as in the court of love;
And after many a merry pot,
You'll ne'er be ask'd to pay the shot;
But toasting like a man of honor,
You'll drink the health of the good donor.
Echo now drunk with many a Can, Sir,
Shall readily give in an answer,
To those that ask who here has call'd us,
'Twas Prince and Prelate Guidobaldus.

VERSUS POLITICI.

Among the various commentators who have endeavoured to give a meaning to these political verses “ Lambeccius,” appears to me to have discovered the most probable origin. The modern ancient authors (if we may say so) used the phrase political in the meaning of public; and these verses were such as were sung about the streets of Constantinople; and the Greek word *polis* was, by way of eminence, applied to that city in which these public recitations were frequent; and by the modern Greeks public women are called *politicae mulieres*.

BON MOT.

In some dull and ill-written Latin letters by one Wickfort, a singular passage caused me to smile. The author speaking of English polities, and the approach of the Princess from England to Holland, in order to espouse William the Stadholder, observes, “ But this event depends on three of the most uncertain agents which I am

acquainted with, viz. a woman's will, the wind, and the English parliament."

AN EXCELLENT LAW.

Julius Pollux has recorded that the Court of the Areopagites enacted a law, that the orators who addressed them in criminal causes should neither in the beginning of the speeches, nor in the conclusion of them, use any rhetorical flourishes; because in those parts of their orations they could most easily introduce arguments to delude the understanding, and excite the passions of the audience. Aristotle in his "Rhetic," and Quintilian in his "Institutes," discourse largely on the good sense of this law; and venture to assert, that though this law did not exist in the same vigour in the time of Demosthenes which it did in the time of Solon, yet that it influenced the conduct of Demosthenes, and even checked the powers of his eloquence.

SINGULAR EXAMPLE OF CHASTITY.

When Attila possessed himself of the city of Aquilea, in Italy, a lady, who per-

ceived that Prince inflamed with her charms, and was meditating an attempt on her person, she invited the Prince up to the corridor of the house, under the pretence of communicating an important secret to the tyrant. On her arrival there she cast herself down headlong into the river, which washed the walls of the palace, exclaiming, previously to her leap, "follow me if you will have me." Fontenelle in his Dialogues of the Dead, speaks malignantly of Lucretia's conduct: in this of the Italian lady he could not have cast any improper notice.

ANECDOSE OF BOILEAU AND THE PASTRY-COOK.

Mignot, a famous cook, complained to the magistrates of Boileau calumniating him in his third satire. The judges advised him to laugh at the satire. The irascible cook printed, at his own expence, the satire of the Abbé Cotin against Boileau, and wrapped up his biscuits (for which he was famous) in the letter-press, and so circulated Cotin's Invective. At length find-

ing his trade was enlarged by this practice, his wrath against the satirist was appeased, and he owned that Boileau had made his fortune. When his friends dined with him, Boileau used to treat them with Mignot's biscuits and Cotin's verses.

USE OF WORMWOOD.

Pliny supposes that a decoction of this plant was given to the victors in the chariot races among the ancients, on account of its general salubrious character, as no greater reward could be given than health: this thought is too refined. The truth is, that the quality of wormwood is to prevent, when swallowed in a fluid, those vertigoes which often attacked the successful chariooteers, who were whirled around the circular race grounds with so much velocity.

CALENDS, IDES, AND NONES EXPLAINED.

The ancient Romans regulated their months by the appearance of the moon, in which they observed three changes. 1st. When she conceals herself in conjunction with the sun. Hence calends, from

the Latin word *celare*, to hide. 2d. The day on which she emerged from her obscurity, in her first quarter, they called *nones*, from a Greek word signifying new. 3d. At her full they used the word *ides*, from a Greek word signifying face.

SINGULAR LAWS ORIGINATING FROM
ENVY AND JEALOUSY.

A reader who has not studied the singularities of the human mind, must consider the answer of the Athenian peasant as very brutal, who wished to banish Aristides, because he was tired of hearing him called “The Just.” The conduct of the mind, undirected by religion, is such that we could not wonder at the law of the Ephesians, which drove away from the country the most deserving citizens. “*Nemo de nobis unus excellat: sed si quis extiterit, alio in loco & apud alios sit;*” as Cicero relates in his Tusculan Questions, book vth. The Ephori also banished Agesilaus from Sparta, on account of his great popularity: and the Conqueror of Hannibal found his

virtues made his countrymen jealous of him—Such are the passions in which the custom of ostracism originated.

SPIRITED DIALOGUE BETWEEN SCIPIO
AND HANNIBAL.

In a conversation, in which the merits of other great commanders were discussed, Scipio asked Hannibal whom he considered as the most eminent generals? "Alexander is the first, Pyrrhus the second, and Hannibal the third," replied the Carthaginian. "If you had conquered me," added the Roman, "where then would you have placed yourself?" "At the head of all of them," rejoined Hannibal. There appears in these questions and answers an air of grandeur and sublimity, mixed with great politeness, which renders this passage very amusing.

VERY SINGULAR EPITAPH.

Perhaps the most singular concurrence of circumstances to astonish and appal the imagination and feelings of the reader, is

to be met with in the following lines by an old French writer.

Cy gist le fils, cy gist la mere,
Cy gist la fille avec le pere,
Cy gist la sœur, cy gist le frere,
Cy gist la femme & le mari,
Et n'y a que trois corps ici.

Here lie the son and the mother, the sister and the brother, the daughter and the father, the wife and the husband, and yet there are only three persons in all.*

This strange epitaph is explained by the following stranger History.—A young man thinking to enjoy his maid-servant, lies with his own mother, who had taken her place. The woman had a daughter, who on his return from a long absence to his

* To the English reader the "Mysterious Mother," a tragedy, written by the late Horace Earl of Orford, will occur: how far events of so deep domestic calamity are fitted to the drama, critics have determined by their universal approbation of the *Oedipus Tyrannus* of Sophocles. How the Earl has conducted his own drama has been also decided by the suffrage of impartial readers and critics, and the fame of the congenial genius of Lillo has been eclipsed by the Peer.

country, the man (her own father) marries. The new married couple dies not long after, and the mother, who survives them, tells this story, and wishing at her death to be interred in the same tomb with her children, occasions the above epitaph to be written and inscribed on the stone.

PLAGIARISTS COMPARED TO COUNTRY
BANKERS.

How many writers, whom the public look upon as original and valuable authors, may be compared to country bankers, who collect into their coffers the property of a whole town or city, and often prove bankrupts when they have a run upon them ! How many bankrupt authors should we see, if the original owners of their thoughts should come in a large mass to reclaim the treasures in their possession.

SELDENIANA.

It is lately reported from Rouen that M. Galle, a man of letters, has among his excellent collection of books a MS. of the

learned John Selden, of England, which he is about to translate into English, under the title of *Seldeniana*. This will be a very valuable present to the literary world, as Mr. Selden is eminent among modern scholars for his erudition and acuteness. I have just heard that this book has been edited in England.*

* This is a judicious praise of Selden's "Table Talk," a third edition of which was given in 1716, 12mo. and since several editions have been published of this very valuable, sagacious, and entertaining little volume.

END OF MARVILLIANA.

I N D E X.

A.

- ALEXANDER the great, 92
Almanack, Joke of, 54
Ambition and Love, 128
Anagram, singular, 69
Anger, its nature, 64
Aphorism, Military, 103
Architecture, strictures on, 275
Aristippus, bon mot of, 38, 122
Aristotle and Cicero, 247
Arithmetic, 217
Astrology, 82
— ridiculed, 244
Athos, Mount, 65
Avarice, Anecdote of, 243
Augustus, bon mot of, 98, 278
Aurelius Probus, 21
Authors and imitations, 101

B.

- Bajazet and Tamerlane, 59
Ballèt, verses from, 30
Bathis, ancient, 171
Beauty described, 15
—, power of, 27
Beggary, story of, 63
Benefits, verses on, 62
Beza, verses on, 57
— imitated, 95
Boccalini extolled, 260
Boileau and the Pastry-Cook, 292
Bon Mot, 275, 290
Book Collectors, 262
Boxhorne, story of, 51
Brun Le, the painter, 123

C.

- Calend's, ides & nones, 293
Candour described, 61
Cardinal, illiterate, 22
Case, common one, 270

INDEX.

Celibacy censured, 234
Charles the First, 266
Chastity, story of, 291
Chemistry recommended,
 240
Chivalry, 91
Christina, Queen, 68, 69
Cicero's exile, 10
 —, bon mots of, 106
 — on old age, 172
 — his strictures on Thucydides, 174
Civility and ceremony, 121
Climacterics, what, 235
Comedies commended,
 ibid.
Content, what, 19
Conversation, 93, 117
Courtiers ridiculed, 48
Courts, verses on, 236
Criticism, what, 156
Critics and poets, 182
Custom, Chinese, 29

D.

Death sayings, 56
Decree, singular, 108, 252
Dedications, 284
Delphin editions, 220
Democracy ridiculed, 52
Demosthenes, joke of, 23
Dion, anecdote of, 74

Diseases examined, 202
Drinking reprobated, 105

E.

Eclogues, ancient, 215
Elizabeth, Queen, 9, 26⁸
Eloquence, its power, 76.
Emperor and Pope, 97
Envy described, 17
 — and jealousy, 294
Epitaphs, 252, 269
 — singular, 295
Erasmus pourtrayed, 24³
Error, vulgar, 213
Erudition does not enrich,
 187
 — obstacles to it,
 189.
Etymology uncertain, 28⁴
Euclid defended, 161
Evidence, ocular, 45.

F.

Farmer, epigram on 2, 28²
Fevers, cure for, 55
Fortune compared, &c. 11
 — power of, 117
Friendship, what, 37

G.

Gamesters, female, 52
Garland, poetical, 242

INDEX.

Garrulity, 44

Gasconade, singular, 76

Genealogies ridiculed, 99

Genius appreciated, 181

Gipsy, verses on one, 20

Goat's milk, 88

H.

Health in age, 153

Hebrew saying, 8

Hermit, Tale, 245

Hesychius's Lexicon, 168

History commended, 13

Hortensius, story of, 89

Hyperbole, what, 10

I.

Idlers, hints to, 100

Ingratitude, 67

Injuries forgiven, 19

J.

Jealousy defined, 260

Jerome, St. story of, 87

John of Portugal, 73

Joiner, verses on a, 84

Judge and pleader, 212

Justice described, 43

K.

Knowledge recommended,

360

L.

Ladies, learned, verses on,

277

_____, 284

Languages, eloquent, 197

Law, case of, 242

_____, excellent one, 291

Leprosy, history of, 60

Letters, &c. 178

Looking-glass, verses on,
25

Love, a disease, 205

____ described, 49

Lover, dumb, verses on,
137

Louis IXth. verses on, 38

Luther, his prayer, 233

Lying censured, 154

M.

Man defined, 209

Martial, imitated, 282

Martyr, Peter, pun on, 75

Matrimony, 44

Maxim, royal, 73

Maximilian, 11

INDEX.

Medicine rules, 53
Memory, 7
Minister, verses on, 90
Montaigne's Essays, 275
—, Mich. 267
Moon described, 262
More, Sir Thomas, 47
Murder, story of, 251
Music, its powers, 267
—, its praises, 231
—, taste for, 286

N.

Narcissus, verses on, 81
Nasica, bon mot of, 106
Nightingales, verses on, 119
Nonnius, Louis, 259

O.

Oath, singular, 272
Oratory assisted, 286

P.

Painting, strictures on, 124
Paul, Father, 282
Penalties, singular, 83
Persons, dying stories of,
· 265
Petition, singular, 130
Phenomenon explained, 200
Phidias, the statuary, 27

Philip III. 44
Philosophers, stories of, 277
Philosophy described, 178
——— practical, 33
Physicians, stricture on, 16
Plagiarism, 39
Plagiarists compared, &c.
297
Plato, bon mot of, 104
— and Xenophon, 28
Pleasure-delineated, 18
Pliny's Natural History,
268
Politianus, Angelus, 176
Pompey the Great, 39
Poussin, Nich. 271
Preachers, plain, 238
Prefaces, what, 281
Printing, anecdote of, 264
Prose and verse, 150

Q.

Question, philosophical,
179

R.

Rabbins, verses on, 32,
34
Repartee, quick, 70
Rhetoric and logic, 250
Rochefoucauld, 184

INDEX.

Rodomontade, 78

Round-Robins, 272

S.

Salutation, modes of, 35

Sayings, Spartan, 104

Scaliger, Joseph, 49

— refuted, 206

Scepticism, absurd, 47

Scholar and dunce, 204

Scholars, modern, 149

Scipio compared, 66

— and Hannibal, 295

Seldeniana, 297

Self-conceit, what, 218

Seneca criticised, 70, 132

Sermon, extract from, 22

Society, pests of, 60

Socrates, his genius, 126

Sonnet, Spanish, 135

Sophist, retort, 83

Sounds, theory, 163

Spaniard, story of, 48

Spartan bon mot, 8

Steward, story of, 80

Story, ludicrous, 125, 233

—, satirical, 239

Strabo and Polybius, 285

—, Virgil, Ovid, Lucan,
248

Students, advice to, 240

Studious men, 147

Study, its use, 268

Style, lapidary, 263

Swallows, history of, 158

Swede, story of a, 170

T.

Tacitus criticised, 195

Talents grow old, 79

— various, 192

Tamerlane, story of, 232

Temperance, saying of, 104

Thales, saying of, 24

Thesca, bon mot of, 63

Thuanus, 274

Thucydides and Livy cri-
ticised, 273

Thunder, fear of, 194

Tiberius, saying of, 24,
279

Tibullus, Propertius, and
Ovid, 166

Titian censured, 71

Trees and Scions, 214

Tun, inscription on, 288

V.

Vayer de la Mothe, 72

Versus Politici, 290

Virgil criticised, 279, 280

